The Priest

Edited By Priests For Priests

August, 1951

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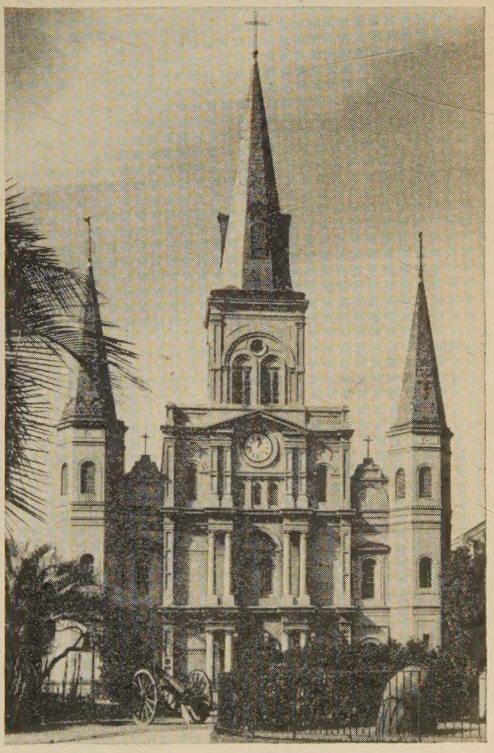

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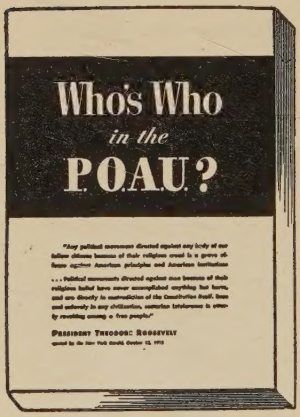

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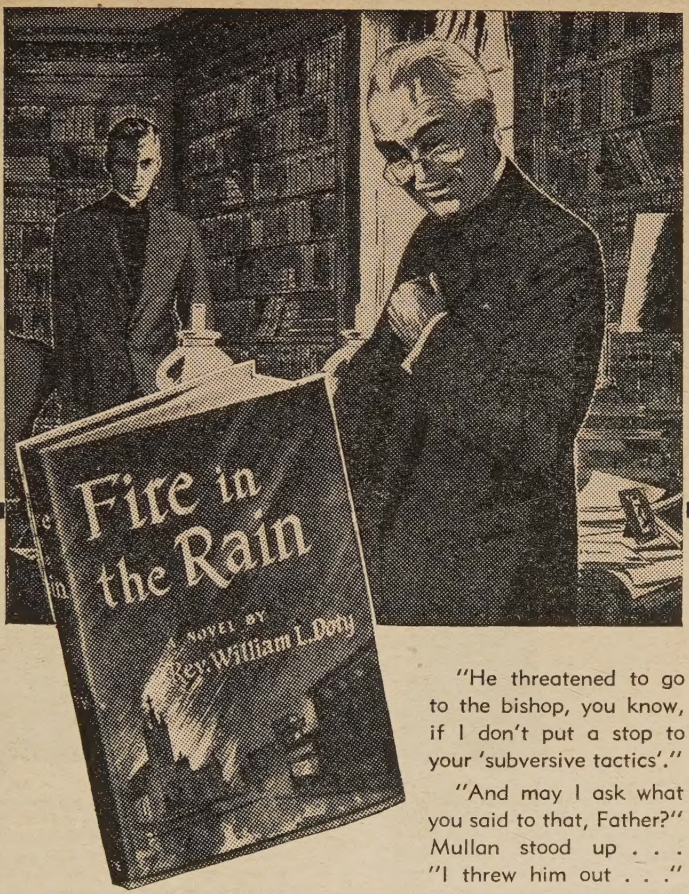

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We ask accordingly—in all reverence—how stupid was the Curé? The question was suggested to us by a seminarian who found himself involved in one of those acrid recreation disputes which flourish in seminaries, and, we hope, always will.

So far as we can recreate the air of controversy, someone implicitly invoked the little pastor of Ars as his patron; a kind of argument that runs: If he made it, why not I? Odd that men fed on St. Thomas could ever attempt such a shaky argument.

The answer to that particular thesis is simply that it exhibits the weakest of analogies. Someone has said appropriately to such a one, "The sanctity **may** disappear; the stupidity will remain."

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Anyway, to get back to the subject—it does not appear at all that the Curé was stupid. In fact to the present writer his case appears remarkably like that of the now famous Dr. Shields of Catholic University, who was handicapped by environmental conditions too numerous to discuss here but who lived to show his gifts. (One might profitably read Justine Ward's biographical study ad rem.)

One finds that the young peasant who became the great saint never got a footing in the scholastic world. In his first years there were no schools. And after that he never caught up—in fact his difficulties snowballed. His greatest handicap was simply that others were too far ahead of him. While they progressed according to an accepted rate he was always, sometimes in sheer panic, trying to master some fundamental they took for granted.

The further he got along, the further other students were out in front of him. The major seminary experience at Lyons was simply the last straw. Certainly without adequate preparation himself he attempted to meet standards which presupposed an established and integrated system of education.

Trouble With Latin

The immediate problem, perhaps the most pressing (it would appear), was his ignorance of Latin, which he could not learn because he did not know the structure of his own mother tongue. We would

THE PRIEST **AUGUST, 1951** **VOL. 7, NO. 8**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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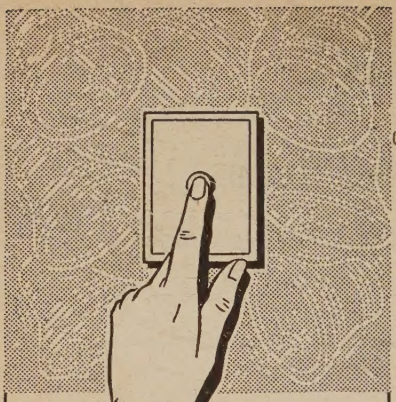

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say now that he should never have been admitted to the major seminary. It was a false kindness to take him there. Of course there was no other solution at hand in those circumstances—no "college prep" course available.

Quite probably he had also by this time acquired a particularly poignant mental block to the learning of Latin after his many failures, his deep humility, his age, his peasant background. Let no one object to the remark that it was a "false kindness"—it is easy in the light of later facts to say that God had singled out this beautiful soul for himself; it lay beyond the reach of human knowledge then to know what God Himself had in the omniscient view.

Anyway, what is significant rather is the evidence that young John Vianney exhibited all the marks of intelligence, above all, unusual good judgment. The testimony is clear on this point. Add to this a certain charm in conversation which is definitely hard to associate with plodding stupidity. Here we rely on Trochu's detailed and painstaking study.

Trochu concludes that Vianney "must have made fair progress" at the little school at Dardilly. Father Bailley, his great and good friend, to whom under God he finally owed his ordination, noted that his repartees were "quick and neat," that "it was a pleasure to listen to him" but that his intellect "had been too long permitted to lie fallow" — to our mind a significant judment.

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cis Regis, Vianney's progress was such "as at least to prevent a feeling of discouragement . . . school books no longer filled him with dismay." At the philosophy course in Verrieres he did badly, again lacking the fundamentals; he was rated "very weak" in General Knowledge—which is only to be expected. But one spoke of his "abundant practical common sense and sound judgment."

At Lyons, Trochu definitely lays the blame for his failure on his ignorance of Latin: "the public lectures were wasted on him," since they were given in Latin. When he was tutored privately in French he gave back answers "which besides being accurate, have the hall-mark of good sense."

He failed at his first canonical examination for the priesthood, which was conducted in the presence of the Vicar General and other dignitaries of the diocese and seems to have frightened him half to death. Through the intercession of Father Bailley, the examination was repeated later in the parish house.

One examiner has preserved his impressions, noting "with satisfaction that since the previous year our theologian had made real progress." In Trochu's words, "for more than an hour the learned examiner questioned M. Vianney on the most thorny questions of moral theology. He was satisfied with his replies, nay, he expressed surprise at their clearness and precision."

Continued on page 629

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Capital Outlook

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Msgr. Thomas J. McCarthy

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"PLURALISM": An interesting new way of stating the old Protestant dismay that Catholicism in the United States is poaching in a Protestant preserve is an editorial entitled "Pluralism—National Menace" in the Christian Century (June 13). This editorial accompanies a study of the overall religious situation in Buffalo, N.Y. It bears watching, because it is plainly written to be taken up by others. It may become the new Protestant battlecry.

"Pluralism" is defined as a condition in which two or more elements live side by side without mingling in one political unit. "Many factors can contribute to developing such a social situation," the Century explains. "But whatever the causes—race, language, cultural patterns or religion—the basic characteristics of a plural society are the same. It can have no common will. It makes for national instability. It puts an undue emphasis on material things. It nullifies the unifying function of education."

There was a threat of plural society based on race, language and cultural patterns at the time of the great immigration waves, the Century declares, but that threat was overcome through public school education of the second gen-

eration and through stringent immigration quotas, but now the threat is with us again: a strong Roman Catholic body is withdrawing its children from the public schools and educating them in its own way.

"A commonly shared education is the **sine qua non** of a homogeneous society," the Century declares, in coming to its point. "Nothing else can take its place. There is no other bridge between differing cultural worlds. A plural society can continue to exist only so long as any section can control the education of its children. That is why any group which would build up such a society where it does not exist must first segregate its children from a common school system. That has happened in many countries around the world, particularly in Muslim lands, when fanatical religious groups have tried to regain or obtain control of society. It is the first and most necessary step that any group desiring to destroy the cultural bridges between it and the rest of American society would take."

There it is. Up to now the group which the Christian Century represents has shied away from a direct repudiation of parental rights in education. It has never advanced the state-monopoly-in-education thesis so baldly. It is difficult to believe that the situation in Buffalo, which is the point of departure for the "Pluralism" editorial, struck the Century group with such an impact that it forced their hand. It is more likely that the Century unveiled its new attitude in conjunc-

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tion with an article on a National Council of Churches affiliate (the Buffalo survey is primarily a study of The Council of Churches of Buffalo and Erie County) in order to make the greatest possible impression at this time on the National Council.

After being so completely frank in stating its opinion that one all-embracing school system is an utter necessity in American democratic life, the Century is more cautious in its conclusion. Instead of making the logical demand that Catholics fold up their schools or get back on the boat, the publication recommends fuzzily that Catholics wake up, join hands with their fellow Americans and resist efforts "by any group" to "subvert the traditional American way of life." But the intent of the whole editorial is clear.

It is an implicit restatement of the "white Protestant supremacy" thesis, in terms of its relation to democracy. Other concepts, even if they involve natural rights, must bow to this idea. The whole irony of it, of course, is that it appears in a publication which has repeatedly championed the diversity—"pluralism"—which it sees as the genius of Protestantism. Reaction from both Catholics and non-Catholics should not be long in coming.

* * *

BELIEFS: The Rev. W. Leigh Ribble, rector of the Protestant Episcopal Church of Grace and Holy Trinity, Richmond, Va., re-

Continued on page 626

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The Priest

Vol. VII AUGUST, 1951 No. 8

Editorial Comment

The POAU Hierarchy

DR. CHARLES Clayton Morrison, a vice-president of the POAU, has certainly changed during the past thirty-five years! On April 23, 1914, our one-time friend, now leading enemy, carried the following editorial in his Christian Century:

"I once knew a city of one hundred thousand inhabitants, the municipal administration of which included a mayor, a treasurer, a superintendent of public schools and a chief of the fire department—all of whom were members of the single Church of the Disciples of that place. And yet there was no alarm raised over a Disciple menace.

"Why this perennial alarm over 'a Roman Catholic menace?' Is it merely the misfortune of being numerous and successful? Or is it a racial rather than a religious phenomenon that so many Catholics are in public office in our great cities?

"Is it the Irishman who is politically ambitious, clever and successful, and a mere coincidence that it is a Catholic who happens to hold office at the same time?

"Much capital is made out of the fears and prejudices of many Protestants by fanatical Protestant editors and lecturers.

"The cruelties of medieval Catholic inquisitors are told in all of their realism, just as if Protestants had not been guilty of the banishment and hanging of Puritans and Quakers and Anabaptists. All these cruelties are credited to the religion of Rome, and none to the passions of human nature; and they are transferred to the program of Roman Catholicism in the twentieth century, as if there had been no change in human nature or in civilization since the thirteenth or the sixteenth century.

"It is entirely forgotten or else deliberately overlooked by Protestant agitators that Protestantism has been as intolerant as Romanism.

"All others things being equal, if the historic fact that Catholic

powers persecuted in the thirteenth century proves that they would persecute today, then the historic fact that Protestant powers persecuted in the sixteenth century proves that they would persecute today.

"The surest way to consolidate the Catholic people and to create a solid Catholic vote, is the plan of the Protestant agitator, who goes about the country telling fabulous tales of Catholic immorality or tyranny drawn from other times or other lands; or sends out these same groundless alarms in the blurred type of cheap incendiary newspapers.

"Persecution and misrepresentation have seldom failed to promote the cause persecuted."

An About-Face

Dr. Charles Clayton Morrison, once at the forefront in accentuating the need of religion in education and an advocate of denominational parochial schools, has become the chief foe of religious instruction for public school children, in the school or under the released time arrangement which prevailed in several thousand communities before the recent decision of the Supreme Court on the McCollum appeal. This appeal was supported staunchly by Morrison. He once worked for religious instruction under "released" or "dismissed" truce.

This observation would apply to the gentleman of whom we now speak:

"Many Protestants vigorously applauded when an atheist succeeded in preventing the teaching of religious beliefs on school time in school buildings in 1948. We chose an atheist for a heroine. Although we shouted that our state should feed us, clothe us, amuse us, doctor us, we fell into a panic when some Christians tried to get the state to allow us to use public buildings to teach a couple of whiffs of Christianity. We joyfully burnt the quilt of Christianity to kill the particular flea of a neighbor's form of Christianity."—Reuben H. Markham, in his *Let Us Protestants Awake.*

Dr. Morrison served as editor of The Christian Century for forty years. Something has altered his former mentality because in his periodical, he denounced previously formed anti-Catholic organizations, claiming they injured the Protestant cause.

Some six years ago Harold Fey, who is also connected with The Christian Century, wrote a series of six articles for that journal designed to prove that the National Catholic Welfare Conference has so organized Catholics that, unless Protestantism wake up, America will ultimately be won for the Catholic Church. These articles were later published in pamphlet form and sent to Protestant ministers and Sunday School teachers in the hope that this "fear of Rome" might catch roots in the

minds and hearts of Protestants. After Morrison "found" Blanshard, the writer of anti-Catholic articles for The Nation, he invited him to write similar articles for The Christian Century.

Speaking in Cleveland not long ago, Dr. Morrison was quoted in the press as saying: "Unless Protestantism finds a way of imposing its underlying unity in an organized, visible and effective medium, the fate of this country is destined to be either secular or Roman Catholic, with the odds in favor of the Roman Church." One must wonder what "underlying unity" there is in Protestantism, unless it be unity against Catholicism.

Speaking in Buffalo on July 31, 1947, Dr. Morrison saw a violation of the principle of "separation of Church and State" in the continuance of Myron C. Taylor's mission to the Vatican; also in the use of public money for textbooks and bus transportation of parochial school pupils.

It is difficult to believe that he was honest when he said: "The Roman Church wants to shift to the public treasury *the entire burden of financing its parochial schools,* while the Hierarchy retains absolute control of the educational processes in them." Continuing his remarks he said: "While Protestantism was asleep the Roman Church has been making well-nigh incredible progress in the line of this strategy."

In an address delivered at the "National Conference on Church and State" held under the auspices of "Protestants and Other Americans United," January 26-27, 1949, Dr. Morrison spoke of one matter on which Protestants are united, namely, *against* "every attempt to breach the wall of separation between Church and State." Of course those attempts, in his mind, were made by the Catholic Hierarchy, even if every member of that Hierarchy is ignorant of any such a thing. We could adduce many utterances, like the one we quote herewith, pointing out that even now this is *their* country; that even now they regard the public schools as *"Protestant* schools"; that even now leading Protestant churchmen are very busy *in politics;* that, in other words, Protestant organizations are doing the very thing of which they falsely accuse the Catholic Church.

"Radical Change" In Strategy Alleged

In his Washington speech, Mr. Morrison dwelt at length on what he called "the Catholic Church's strategy" to effect a union of Church and State by securing tax support for its parochial schools, noting that that strategy has been radically changed since "Protestants and Other Americans United" came into existence.

The "radical change," according to Morrison, consists in a switch from a profession of loyalty to the separation of Church

and State idea, to a "bold avowal of opposition to it." He said: "It serves notice that it is out to eradicate this concept from the American tradition if it can"; that "in a formidable document, issued only two months ago, extensive space was devoted to a labored and ingenious attempt to prove that the separation principle is unconstitutional."

The good doctor is as adept in his misinterpretation of the document as he and his brethren are in the misinterpretation of the Bible.

He criticizes Protestants in the South for continuing their "released time instruction" program, reminding them that in doing this they weaken the case of the POAU in its defense of the separation of Church and State against the "overt attacks by the Roman Catholic Church."

Morrison seems not to realize that he and his confreres in the POAU have been cooperating with the "American Association for the Advancement of Atheism" (the 4A's) and "The Society of Freethinkers," both of which have some identical aims. Demand *eight* of the *former* anti-God organization calls for "suppression of the bootlegging of religion through dismissed pupils for religious instruction." The latter Society calls itself "a militant organization which is working to accomplish and maintain the separation of Church and State," which means the "separation of the State from God." Surely Morrison does not want that.—✠J.F.N.

As the Convert Saw It

"I took my courage in both hands and went to the presbytery of a little church at the other end of the town.

"I rang the doorbell and an old lady appeared.

"'Could I speak to Father X?' I asked.

"'What is it about?' said she.

"'I want to become a Catholic.'

"She looked at me with obvious disapproval and vanished. A few seconds later the priest appeared. He was a gentle, kind man of something more than middle age. I repeated my request. He looked at me sternly. 'Are you a deserter?' he asked. I assured him that I was not. But I do not think he believed me. 'Where do you live?' I told him. He was relieved, very clearly.

"'Ah! You don't live in this parish,' he said. 'Take Bus No. 10 and ask the priests at St. Bernard's.'

"I found myself walking down the path, and I felt utterly miserable, and not a little annoyed. After that experience, I told Barbara and she made the arrangements. . . "—from the London **Catholic Herald.**

Cardinal Dougherty: the Priest

The supreme honor: the sacred priesthood

Hugh Nolan

EXACTLY on the sixty-first anniversary of his ordination to the priesthood, May 31, 1951, His Eminence, Dennis Cardinal Dougherty, succumbed to a cerebral hemorrhage. Thirty years a Cardinal, thirty-three years an Archbishop, forty-eight years a Bishop, the late Cardinal Archbishop of Philadelphia, Dean of the Hierarchy in the United States, and the oldest Cardinal in the Western Hemisphere, held many of the Church's highest titles and honors. His was the unique privilege to be the first American ever named Papal Legate *a latere* to an International Eucharistic Congress.

But there was no title, no honor, that he esteemed more than that of being a priest. On one occasion, when the late Archbishop of Philadelphia was speaking, he said: "Bishop Shahan was a good pious priest and that is the most that can be said of any minister of God, no matter how high he may go in the Church."

As Bishop Hugh L. Lamb, the preacher at Cardinal Dougherty's funeral, noted: "Many honors came to His Eminence in later years, but for him the supreme honor was always the sacred priesthood, compared to which all other honors were secondary and insignificant."

It would require a thick volume merely to outline the major achievements of His Eminence during almost half a century in the episcopacy, when he guided successfully the destinies of four dioceses, the last of which had more than a million subjects. The purpose of this article is to offer a few phases of His Eminence's life as a priest and some aspects of his administration that might hold special interest for priests.

The time honored dictum, as man lives so will he die, was certainly exemplified in the life of His Eminence. It is quite indicative that the Cardinal Archbishop of Philadelphia died while preparing to go to his office in the center of the city for his usual day at the desk. Notwithstanding the advice of physicians that he "slow up a little," His Eminence even on the day he died, after making nearly an hour's meditation and preparation, offered Mass at 6:30, made his thanksgiving, and finished the divine office to vespers for the day. The two hours in chapel every morning were his unbroken custom for the sixty-one years of his priestly life. That was the

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manner in which he celebrated the more than 22,000 Masses he offered in his lifetime.

His Daily Schedule

Beloved by those who knew him intimately, respected and admired by all, the late Archbishop of Philadelphia had a remarkable devotion to duty. His day began at 5 a. m. After the two hours in the chapel and his breakfast he was on his way to his office which he never entered later than 9 a. m. Lateness, for any reason whatsoever, was inexcusable to His Eminence all his life. The Cardinal remained at his desk until 11:45 a. m., attending to his administrative duties and seeing whatever visitors called on him. Unlike many less important personages, Cardinal Dougherty never required the formality of an appointment. He could be seen by the clergy or the laity any morning.

His Eminence usually went home for his lunch and after a short drive would return to the office for further business. Even when he was in his late seventies it was not unusual for him to remain working until approximately 5:30 p. m. Nothing could distract him from the work of the moment.

Shortly after supper he would retire to his study where he would read and pray. His Eminence would then retire early to be ready for the next day's work. This was his life. Apart from much needed vacations, it never varied and even during his vacations he would contact his office twice a week.

As a classmate in the North American College wrote of him: "He was an indefatigible worker with a leonine capacity for work." Blessed with a powerful physique, he remained the same prodigious worker until the day of his death.

He Never Wasted Time

In line with his strict devotion to duty was his scrupulosity in the use of time. An indication of his stern sense of punctuality can be seen in the fact that he realized when he reached his middle seventies that he did not walk so quickly as when younger, and so he would start the procession on Christmas morning out of the sacristy for the 5 o'clock Mass at ten instead of five minutes to five. Until the day he died he was vested for his pontifical functions, even in the warm summer months, at least twenty minutes before the ceremony was scheduled to begin.

His scrupulosity concerning time controlled all his reading. The author remembers discussing with His Eminence a recent biography of an American Church figure. The Cardinal replied: "I began the book but never finished it because I can't waste my time on such a superficial presentation." He remained an omnivorous reader all his life. On his eighty-fifth birthday he began rereading Guilday's *Life and Times of John England, First Bishop of Charleston.*

His favorite scripture writer seemed to be St. Paul, whose missionary life His Eminence's career in some ways paralleled. The Cardinal could quote at such great length the writings of St. Paul that many of his associates felt that he had memorized most of the Pauline epistles. His Eminence had a phenomenal memory which he retained until recent years. As a seminary professor he had strengthened it by memorizing something each day. His former students tell how he would be seen walking the seminary corridors reciting to himself some passage from scripture or a classical author.

His Sense of Humor

Notwithstanding his stern sense of duty and his unrelenting effort to utilize his time to the utmost the Cardinal had a delightful sense of humor and could laugh even at himself. An incident at St. Paul, where he was the Papal Representative at the Eucharistic Congress in 1941, will demonstrate this sense of humor.

His Eminence was residing during the Congress at the rectory of the Basilica of St. Mary, in Minneapolis. The Right Rev. James Reardon, promoter of the Congress and pastor of the Basilica, told His Eminence one afternoon that there were two beautiful young ladies downstairs who wished to see him and who claimed they were relatives of His Eminence. When the Cardinal heard this he said, "Oh, I must see them for there was very little beauty ever in our family." He could see the humorous side of most situations and even in serious problems could lighten the moment with a play on words or with a quotation from a classical author.

It was easy for him to quote from the Latin classics, for until his advanced years he would carry in his automobile some of the Latin classics to read while he was traveling. Until the last years of his life, Cardinal Dougherty remained a serious student. Many of the priests he taught in the seminary claim that the Cardinal reached his greatest heights as a teacher.

One of the first to be trained under the scholastic revival sponsored by Leo XIII, His Eminence, while a professor at Overbrook, was offered the chair of dogmatic theology at the Catholic University of America, but Archbishop Ryan was unwilling to relinquish the services of his able theologian.

From youth the future Cardinal was bi-lingual, having been raised in a community where Gaelic was spoken more than English. In his preparatory schooling at Montreal he acquired a rich fluency in French. His student years in Rome enabled him to master Italian and to learn German moderately well. When he returned to Overbrook as a professor, for several years he taught Greek and Hebrew. Upon his appointment to the

Philippines, he learned Spanish, and after more than a decade on the Islands, he was able to speak several of the native dialects. When he was promoted to the Archdiocese of Philadelphia he set himself to acquiring a working knowledge of some of the Slav tongues. Until the day of his death he never lost his interest in classical Latin, which he spoke with unusual facility for an American.

A Great Churchman

The word "American" brings to mind an interesting fact in connection with Philadelphia's only Cardinal. The late Monsignor Guilday frequently laughed in his classes over what a leading member in the French hierarchy said to him in the late 'thirties concerning Cardinal Dougherty: "Ah, he is a real churchman—a rather rare thing for an American." The Monsignor joked: "I would have been insulted only he was praising my own Ordinary."

Sentire cum ecclesia was almost an obsession with the late Cardinal Archbishop of Philadelphia, so much so that, for example, one of his major reasons for never accepting the theory of Molinism was the fact that at one time the Holy See was said to be condemning that theory.

Another instance of his great loyalty to Rome was shown at Washington concerning the erection of the National Shrine of the Immaculate Conception. The late Cardinal Archbishop of Boston and several other members of the hierarchy opposed the erection of the Shrine. After listening to their reasons as was his wont in a discussion, Cardinal Dougherty reached into his pocket and produced a letter from His Holiness, Pius XI, and said, "Gentlemen, it is no longer a matter of discussion. The Holy Father has asked us to erect this Shrine and that is a command for us."

Many of the Philadelphia Cardinal's greatest accomplishments will be lost to future historians, for as his senior Auxiliary Bishop noted: "His Eminence has always shunned publicity and is known better by his deeds than by his words. After a long life of hard labor and sacrifice he is not much concerned with the praise of men but only with the approval of God." His Eminence was first and foremost a churchman. His interest was ever to promote the Church — never himself.

He was most guarded in his speech, always being conscious that by reason of his position he represented the Church. Even in private conversation he veered away completely from purely political issues. Studiously he endeavored to stay out of the newspapers. With not too much exaggeration it was said: "His Eminence hates the headlines." Usually he parried reporters' questions that were too searching by some apt but uninforming quotation from an author such as

Horace. However, no matter how much reporters irritated him, he would never offend the press. In the knotty capital-labor problem, he would simply quote the teachings of the two labor encyclicals and Christ's teaching of justice and charity for all men. He would never speak *ex tempore* on a public occasion. Until the end of his life for all important occasions he not only wrote out completely his sermons and addresses, but memorized them entirely in strict accordance with his diocesan legislation forbidding the bringing of a manuscript into the pulpit. He was not a gifted speaker but by hard work and through the logic of a fine mind he did convey effectively his message. On all major issues, such as the interfaith movement (with which he would have nothing to do), his judgment was always a studied one, and never displayed in any dramatic fashion. He despised display. For these reasons Cardinal Stritch observed on the occasion of the Philadelphia Cardinal's death, "His disinterestedness in his labors for the Church endeared him to all his fellow citizens"—and, one might add, especially to the more astute of the clergy.

The Road To Perfection

He was convinced that the way to spiritual perfection is the perfect performance of the duties God has entrusted to you. This conviction brought him to the desk daily despite his eighty-five years and even during the last week of his life. His devotion to the desk often cost him more than one would believe at first sight. This little incident might serve to illustrate the point:

On one occasion when he was being visited by a priest who had labored in the Orient, the clerical visitor complained to His Eminence that he did not feel well in the mornings. The Cardinal replied: "Ah, my dear Father, that is the price of having labored in the tropics. There are some mornings that I cannot see the man on the other side of the desk from me, but I keep working and it clears up about eleven o'clock in the morning." No one knew that His Eminence at times suffered from recurrences of the malaria he contracted in the Philippines until he related it in consolation to his malaria-suffering visitor.

When the well-being of the church was at stake, the Cardinal never feared to face an issue, and once his decision was made he was like the Rock of Peter—no pressure, no wave of protest, no wind of forboding calamity could cause him to leave his stand or to flinch in the least. His contemporaries and intimates always claim that Cardinal Dougherty had the most indomitable will they had ever seen. An outstanding example of His Eminence's great fortitude was the stand he took against indecent motion pictures. When he

placed them on a ban through his Legion of Decency, no pressure, no threat, no plea from Hollywood could cause him to move or modify his position in regard to the motion pictures.

"Conservative Progressiveness"

In his administration he might be termed a conservative progressive. At the outset of his rule in Philadelphia he was told that his demand of a parochial school for every parish was outlandish, but the decision was made and so there were eighty-nine parochial schools built during the first decade of his regime in Philadelphia. His advice to every pastor founding a parish was to build a combination church and school building. His reasoning was this: "Father, if your parish is ever to amount to anything, you must get the children."

When His Eminence began to erect free diocesan high schools for every Catholic boy and girl in his archdiocese of more than a million subjects, he was warned that this would be an insuperable task and would prove in a short time an intolerable burden to the diocese; when he began in his zeal to promote vocations to the priesthood by staffing entirely many of his boys' high schools with diocesan priests, he was advised that this, too, would be too great a drain on the number of his diocesan clergy. He went ahead with every one of these plans until now there are in Philadelphia's free diocesan high schools more than 20,000 pupils and over 100 secular priests engaged full time in teaching the Catholic boys' high schools.

It was his vision in planning such a progressive school system that won for Philadelphia the honor of having the finest Catholic school system in the United States. To prevent "die-hard" pastors who did not agree with his progressive plan of supporting the high schools from the parish, His Eminence forbade by statute that pastors should charge the parents or guardians of children attending Catholic high schools the tuition that was to come out of the parochial treasury.

The Seminary At Overbrook

In the field of education, the Cardinal's greatest interest was his diocesan seminary, which he called "the apple of his eye." Nothing was too good for his seminary. By his great personal interest, he was able to increase the annual seminary collection until it had reached the phenomenal annual sum of more than half a million dollars. No rule or regulation at the seminary could be changed without his explicit permission. He held on rigidly to many of the Roman customs. He demanded that every student in the major and minor seminary rise each morning at five. No visitors except the clergy were allowed into the seminary. Smoking was strictly forbidden at all times and places in the seminary.

His Eminence demanded this as a proof of the student's willingness to make sacrifices for the priesthood.

During his first years in Philadelphia, the Cardinal attended some of the seminary examinations. He always presided at the concursus at the seminary and himself awarded the medals for excellency in studies. He was most anxious that his priests continue their studies in the priesthood and become truly learned men. A great believer in total abstinence, His Eminence gave to his newly ordained priests a pledge to abstain from all alcoholic drink for the first five years of their priesthood. Time has proved the wisdom of this action.

Of great interest to priests and another indication of the Cardinal's progressiveness are the three separate institutions he founded to care for sick, aged, and unfortunate priests. Any priest in the Philadelphia Archdiocese may go to the home for sick priests and there convalesce totally free of charge.

The Cardinal's true regard for his priests and his great practicality in administration were again made evident a few years ago, when to meet the rising cost of living, he raised by fifty percent the salary of every priest in his archdiocese. This was the second increase in salary His Eminence gave to his priests during his rule in Philadelphia.

The late Cardinal Archbishop was thoroughly conscious in a most practical way that Christ had died to save all men. He would permit no such thing as the color line nor any modification of it to be drawn in his diocese. An actual happening will illustrate this point.

At one of the diocesan orphanages those in charge hesitated to accept the first colored orphan submitted to them. When His Eminence heard this, quite typical of him, he did not send any word nor did he designate a delegate to convey his message. He, himself, left his office, went out with the child, and stated in his own unmistakable fashion that there would be no color line drawn at that or any other of his diocesan institutions.

The late Archbishop of Philadelphia often stated that no other phase of his Jubilee Celebration as a Cardinal gave him greater happiness or satisfaction than the evening conducted by the colored people of Philadelphia.

Another group that claimed his special attention were the Chinese. Even in his late years, His Eminence himself would always do the confirming in Chinatown. He did everything in his power to promote the conversion work so ably fostered among them by His Eminence's late friend, the youthful, energetic Monsignor William Kavanaugh.

Meticulous on Ceremonies

Another point in His Eminence's life that might prove of

interest to priests was his extreme exactitude in carrying out the ceremonies of the Church. Every year before the Holy Week ceremonies, the Cardinal would take an entire day off and study not only his own part in the ceremony but also that of the other ministers. So keenly did he study the rubrics that he could quote them verbatim, not only from the English authorities but also in Latin. He had a nervous anxiety to see that the ceremony was carried out letter-perfect. He was patently impatient with anything short of perfection in any ceremony at which he presided or attended. By his exactness in this matter he raised to a high level liturgical observance in his Archdiocese. So pronounced was this liturgical exactitude that a visiting Archbishop observing an episcopal consecration in Philadelphia, said: "I doubt if such a ceremony could ever be duplicated in my Archdiocese or in fact in any other one, in the United States." With this same exactitude His Eminence during his episcopacy consecrated thirteen bishops and ordained almost 2,000 priests.

At a reception held at the home of the American Catholic Historical Society for His Eminence, after the principal speaker had outlined the rich accomplishments of the Cardinal during his administration in Philadelphia, His Eminence jokingly passed off all the credit being heaped on him by the opening remark of his response: "Now I know what I should have done." He refused to take any credit to himself.

This was evident on another occasion at the Philadelphia Cathedral Rectory where his suffragan bishops were dining with Cardinal Dougherty. One of the prelates present remarked what a singular honor it was to be a Cardinal. With his characteristically direct approach, His Eminence answered: "What will it mean on Judgment Day?"

All who know His Eminence well understood that was his true estimate of the Cardinalate as far as personal honor was concerned. On more than one occasion he said: "When you say a man is a priest you give him the highest honor possible and when you say he is a good priest you exhaust the mead of praise." He spent his sixty-one years trying to win the praise of having been a good priest, which we hope he heard from the "Perfect Priest, Christ."

It Runs in the Family

A Protestant clergyman once criticized Our Blessed Lady's "I am the Immaculate Conception" as being ungrammatical. A fellow-clergyman rose to her defense and remarked, "Bad grammar must run in the family. Her Son said: 'I am the resurrection and the life.' "—**Queen and Mother.**

Parish Powerhouse

A simple formula for revolution

Martin Stevens

FATHER TOM couldn't decide whether to smash the furniture in his room, or merely beat his head against the wall. Three boys of the parish, defiant and swaggering in their brief burst of publicity, had been sentenced that day as part of a gang that had been terrorizing neighborhood shopkeepers.

Two sweet girls of the parish who had graduated from the parish school only a few years back, both living within a block of the church, were completing plans for their marriages. Both marriages were bad—one to a divorced man to take place in City Hall, the other a smart wedding in a fashionable Protestant church.

A man who had been away from the Sacraments for sixteen years had died suddenly that morning while still "thinking over" Father's most recent plea for him to return. Father's special protege and former altar boy had left the seminary that week. And on, and miserably on.

Father thought of the faithful handful rattling around in an almost empty church at Mass that weekday morning. He thought of the forty-one public high-school youngsters who had shown up at the Confraternity dance two nights before, and the two hundred and thirty who had sought their fun elsewhere.

Father Tom looked at the furniture, looked longingly at the wall, then like any well-trained third curate went quietly down to dinner. Afterwards, with fingers crossed (after all they did form a cross, which took away the stigma of superstition) he went over into the sacristy to meet his first convert class of the season.

This church is one of the centers of Brooklyn's program of instructions to non-Catholics, and so draws on several surrounding parishes. For four Sundays, each of these churches had announced the forthcoming series of instructions at every Mass, and the priests had urged their thousands of listeners to send or bring any non-Catholics they knew who might be interested in finding out, without obligation, what the Church teaches.

A grand total of twelve non-Catholics sat in the sacristy waiting for Father. Out of the twelve, with the help of God, eight (or six? three? *one*?) might decide to enter the Church after several months of weekly instruction.

This is not the author's first contribution to our pages. He hails from Brooklyn.

The friend who dropped into the rectory after class found Father contemplating the furniture and the wall with fierce determination. Since the convert class was most recent, it came off Father's chest first. The friend pitched in with suggestions for raising the attendance: personal letters, boxes in the church lobby after all the Masses into which could be dropped the names of non-Catholics who might be interested without revealing the identity of the ones making the suggestions, a concentrated campaign through the parish societies . . . Father listened as patiently as he could to all the suggestions, then finally broke out: "But don't you see? We don't need ways and means of bringing in the non-Catholics. Our first job is to find ways and means of bringing back the *Catholics*!"

Prayer And Penance

The answer came to Father Tom late that night. It could have come only from Our Blessed Mother, because it came while he was saying his beads, and it came a bit wearily because it had already been suggested to so many, so often, and so fruitlessly. *Prayer and penance.* Not frenzied activity. Not boxes in the lobby nor pounding through the parish. Not furniture smashing nor head banging. Prayer and penance, which alone can bring men back to God. Prayer and penance, so powerful that men who are far from prayer and still farther from penance can still be brought back by the prayers and penance of other men.

But who? Father elected himself first pray-er and first penitent. Should he try to enroll the parish societies in a campaign of prayer and penance? Should he try to start a new society devoted solely to such a program? A glimpse of the furniture and the wall brought back to him the inescapable fact that while third curates do many things, the one thing they do not do is start movements. As he climbed wearily into bed, he placed the whole matter in the lap of Our Blessed Mother and, as usual, she came through.

Next morning at the seven, Father took a good look at the faces lining the communion rail. It was a pretty skimpy lining, but they were good faces. Six of them Father knew well. They belonged to the kind of generous souls he needed. A middle-aged woman convert, two young women in their early twenties, three devout Catholic men.

During the following week, he approached each of them individually. He gave them a factual priest's-eye view of what was happening in the parish, and thus in the Church and in the world. He crystallized the over-all picture, and they found it bleaker than they had imagined.

Then he put it to them point-

blank. Would they, he asked, be willing to solemnly commit themselves, out of pure charity, to a program of prayer and penance? Would they be willing to help plug the leaks from the Church with prayer? Would they be willing to do penance in the place of and for the sake of those in the parish who would not do penance? They would.

The Promises

So the program started. Father Tom didn't leave it to vague good-will, however sincere. He had his prayer-and-penance program carefully worked out, and each of his six souls bound themselves (in writing, though not under pain of sin) as follows:

"I promise: 1) To attend 7 A.M. Mass and receive Holy Communion *every day.* 2) To say the Rosary *every day.* 3) To perform an act of penance *every day.* 4) To spend one hour *every week* praying before the Blessed Sacrament.

"I promise this for these intentions: 1) That our parishioners stay in the grace of God. 2) That our fallen-away Catholics come back to God. 3) That non-Catholics enter the Church. 4) That practical Catholics love God more—including myself."

The seven o'clock Mass, earliest of the parish weekday Masses, was chosen not because these souls attended that Mass anyway but because, being earliest, it represented the greatest sacrifice. Daily rosary is, of course, vital. The daily act of penance was not defined, but was left up to each person to determine. Specified only was the fact that it must be hard, and that it must be daily. The weekly personal holy hour of prayer in church before the Blessed Sacrament was made more specific. The prayers must be powerful, must be focused directly on the problem.

After some search, Father found a booklet which suited the purpose admirably, and gave a copy to each of the six. It takes just an hour to pray the booklet thoughtfully. (For those interested, the booklet is "A Novena for Conversions" by Albert A. Murray of the Paulist Fathers. It is obtainable at 5c a copy or $3.85 a hundred from the Paulist Press, 401 West 59th Street, New York 19, N.Y.)

Six Generous Souls

Father Tom's "P & P" group, as he calls it, is not a group at all in the human sense. Its members are known only to God and to himself. No one member knows who the other members are, nor how many there are. Each knows only that he himself has an urgent job to do, and he does it. This is not just another parish society. It is an exceedingly miniature powerhouse, buried like leaven in the parish loaf, six generous souls working quietly for six thousand. They are attempting to do, in a

tiny way and on a parish level, what the prayers and penance of the great contemplative Orders do for the universal Church. They are normal, busy lay people with family and business responsibilities to fill their hours to bursting. But each is, too, in a sense, a cloistered soul —praying, sacrificing, working, l o v i n g, entirely alone—for others but without the consolation of doing it with others.

Has it worked? Father doesn't say much, but he scarcely notices the furniture and walls any more. Besides, it's a human failing to want to measure and count results. His P & P group is his secret, and even the other priests in the parish know nothing about it. But they do know that things are happening, and they are at a loss to explain.

Since January there have been two and often three full rails of communicants at each of the three weekday Masses—every day, week after week, month after month. The crowds which used to jam the lobby at the last Mass on Sunday now show up at earlier Sunday Masses. Non-Catholics have been flocking in for instruction. Fallen-away Catholics who haven't been near the Sacraments in years have been bouncing back with no apparent motivating force—not by the handful, but by the score. There have been at least three spectacular deathbed returns—and in each case the dying penitent has recovered. Vocations have risen. The Confraternity has more active, enthusiastic members than at any time in its history. There have been no bad marriages in the parish. The entire level of parish devotion has risen too obviously to be ignored. It is true that grave world conditions make people turn to religion, but the change in the parish was spectacular before Korea was more than the outlandish name of a distant missionary territory.

If the prayers and penance of six little souls can call down the grace of God on six thousand, it takes only simple arithmetic to figure what sixty souls, or six hundred could do. If a miniature motor can move one parish, other miniature motors can move other parishes. It's worth a try for the best reason in the world: *it works.*

Bare Statement

The pastor of the impoverished parish in the hills wrote often to his bishop for aid until the bishop demanded an end to such appeals. For a time there was no correspondence and then one day the bishop received a letter, saying:

"This is a report, not an appeal. I have no pants."—**Victoria Colonist.**

Consanguinity and Affinity In the Oriental Rites

A comparison of the Latin and Eastern Law

Stephen C. Gulovich, S.T.D., Ph.D.

THE new marriage legislation promulgated by the Holy See for Catholics of the Eastern rites differs from that of the Latin Code in several instances. Such is the case with regard to the impediments of consanguinity and affinity. Both legislations recognize these impediments as diriment, but they differ both as to the manner in which they are computed and to the extent that they are applicable as diriment impediments.

Canon 66 of the new legislation provides that marriages between blood relatives in all degrees of the direct line are null and void; furthermore, blood relation in the collateral line nullifies marriage up to the sixth degree inclusive; in case of a doubt concerning the existence of blood relationship in any degree of the direct line or up to the second degree of the collateral line inclusive marriages are never permitted. Canon 66 has a fourth provision not to be found in its Latin counterpart, canon 1076. In reality, however, this fourth paragraph gives the Eastern version of the Latin canon 96, namely the manner in which the degrees of consanguinity are to be computed.

Unlike the Latin Code, the legislation of the Eastern Church computes the degree of consanguinity by taking into consideration all generations on both sides of the collateral line, whereas the Latin Code takes into consideration only one, the longer line.

The superficial observer might be inclined to consider that the sixth degree according to the Eastern computation is the same as the third according to the Latin Code. The fact is that this would be true only if there would be an equal number of generations on both sides of the line. Thus, if one side of the line should have four or five generations and the other one or two, the Latin Code would permit marriage in the fourth and fifth generations whereas the Eastern Code would prohibit the same.

Like the Latin Code the Eastern legislation admits multiple consanguinity arising from one reason only, namely, by reason of the multiplication of the common stock.

In view of the difference in the degree to which the impediment of consanguinity is extend-

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ed in the Eastern Code, the present writer wishes to call the reader's attention to a special situation which could happen rather frequently in this country.

Interritual marriages have taken place rather frequently in the past, especially among Ruthenians, Slovaks and Hungarians, with lesser frequency among Ukrainians and Polish nationals in Europe, and with other Catholics of the Latin rite in this country. Hence it is not unlikely that a situation might arise where a Latin would contemplate marriage with a Catholic of the Eastern rite to whom he might be related in the fourth or fifth degree of consanguinity in the collateral line. According to his own law, that Latin may contract a valid marriage whereas the Oriental according to the Eastern Code would be disqualified from contracting a valid marriage without a special dispensation.

Cappello's Opinion

Discussing this situation, Cappello opines that the Latin party communicated its immunity from this impediment to the Oriental party. He bases his opinion on the fact that consanguinity is a correlative impediment and hence the immunity of one would be communicated to the other. However, by the same token it could be argued that the binding force in the one party is communicated to the other party. For this reason the present writer is inclined to disregard Cappello's opinion.

We are here face to face with a collision of two laws of equal force which evidently was not foreseen by the legislator. In the opinion of the present writer no amount of disputation or guess work will give a satisfactory answer to the problem, because we are confronted with two positive laws issued by the same legislator. Hence only the legislator, in this case the Holy See, can decide how these two conflicting laws are to be applied to the case under discussion.

Until such time as an authentic declaration is received from the Holy See, the safest way out would be to obtain a dispensation from the proper Eastern Hierarch who in virtue of canon 32, No. 1 and the quinquennial faculties may dispense the Oriental party from the impediment.

Canons 67-68 of the new legislation contain the provisions governing a very complicated system of affinity. Some of these provisions will probably never be applicable in this country. Hence we will only deal with those sections of the law which are more likely to occur.

In addition to affinity recognized by the Latin canon 1077, namely affinity existing between the husband and the wife's blood relatives on the one hand and

affinity existing between the wife and the husband's blood relatives on the other hand, in some instances the new Eastern Code recognizes as a diriment impediment affinity between the blood relatives of the spouses and the so-called affinity *ex trigeneia* which arises from two valid marriages (even if not consummated) when the spouses contract marriage successively with the same third party, or with two different persons related to each other by blood.

Similarities And Differences

Like the Latin Code, affinity in the direct line nullifies marriages in all ascending and descending degrees; unlike the Latin Code, the Eastern Code nullifies marriages when contracted in the fourth degree inclusive in the collateral line.

Affinity *ex digeneia* existing between the blood relatives of both spouses nullifies marriage up to the fourth degree inclusive. Affinity *ex trigeneia,* namely one resulting from two marriages, nullifies marriage in the first degree. Thus marriages between stepfather and the wife of his stepson, or between stepmother and the husband of her stepdaughter are null.

The degrees of the affinity in the collateral line are computed in the same manner used in the computation of the degrees of consanguinity, and this impediment is multiplied as often as the impediment of consanguinity, from which it stems, is multiplied, or by contracting two or more marriages with the blood relatives of the deceased spouse.

It must be noted that affinity between the blood relations of the spouses and affinity *ex trigeneia* are recognized as diriment impediments only in those cases where particular law clearly stipulates the same.

For practical purposes the following summaries can be made: Armenians, Maronites, Melkites, and Ruthenians are only bound by affinity described in canon 68, No. 1. The Rumanians are certainly bound by affinity described in canon 68, No. 2, i.e. affinity between blood relatives of the spouses, because this is clearly defined in the decrees of the first and second Provincial Councils of Alba-Julia (1872 and 1882). Perhaps the same can be said of the Chaldeans and the Syrians, but the present writer is not in possession of sufficient data to make a categorical statement.

"What do the letters USSR stand for?" the teacher asked the refugee child.

Came the reply, "Union of silently swallowed republics."—**East Europe.**

St. Alphonsus and the Mission Idea

Howard Lavelle, J.C.D.

He set the pattern

WHEN we think of St. Alphonsus Liguori we usually consider him in his role of moral theologian. The Church has recognized his great work in the field of moral theology by designating him a Doctor of the Church and, quite recently, Patron of Confessors. St. Alphonsus, however, was also a great preacher and an important figure in the development of sacred missions in parishes.

St. Alphonsus was ordained to the priesthood on December 21, 1726. For six years he gave missions in and around Naples as a member of an association of missionary secular priests called the *Neapolitan Propaganda.* On November 9, 1732, he founded a society of missionary priests at Scala, Naples, known as the *Congregation of the Most Holy Redeemer,* for the purpose of laboring among the neglected country people in the neighborhood of Naples. Their work soon spread over all the states which now make up the country of Italy. Pope Benedict XIV canonically approved the work of the Redemptorists in 1749.

St. Alphonsus owed much for the success of his endeavors to the co-operation of the Archbishop of Naples, Cardinal Spinelli, who became known as a patron of sacred missions. This prelate urged all those having the care of souls in his diocese to partake in general missions to be held in all the parishes at a given time.

Largely through the efforts of the Redemptorist missionary, St. Clement Mary Hofbauer, sacred missions were given in Austria, Germany, and Poland. The principal mission house for Poland was that of St. Benno, which was often called a continuous mission because of the activity and zeal manifested there.

A novel characteristic in sacred missions was introduced by the Redemptorists. After having given the regular mission, they returned after four or five months and preached a shorter mission or renewal. This became a regular procedure in Redemptorist missions. Like the Vincentians before them, the Redemptorists at first gave their missions entirely *gratis.* St. Alphonsus gave minute instructions on how missions were to be conducted.

The Daily Schedule

The daily schedule was outlined by St. Alphonsus as follows: (1) Meditation; (2) Christian Doctrine or Catechism; (3) Rosary; (4) Sermon; (5) Discipline for the men

(four or five times during the mission); (6) Sermon of the Blessing; (7) General Communion (on the last day of the mission); and (8) Exercises of the Devout Life (on the last three days of the mission).

Some of the features of these early Redemptorist missions might arouse the indignation of the faithful if they were tried now. For example, the discipline exacted of the men on the last night of the mission consisted in "the trailing of the tongue." The men of the parish gathered at the door of the church and crawled along for a portion of the aisle dragging their tongues. St. Alphonsus said that it was . . . "an exercise very useful for those that have the habit of blaspheming and of uttering immodest language . . ." Although this feature of the mission would probably be considered unsanitary and disagreeable, nevertheless it must have made a lasting impression upon the men who took part in "the trailing of the tongue" and those who witnessed the ceremony. Try it some time with the men of your Holy Name Society!

St. Alphonsus did not mention any specific obligation of giving missions in the parish, but he did say that a good pastor would not let four or five years go without a mission. He urged missionaries not to interfere with the internal affairs of the parish in which they preached, and he gave rules for their conduct on missions.

Rules for Missionaries

St. Alphonsus instructed his first missionaries as follows: (1) No one shall go on missions by himself — there should be at least two missionaries; (2) They shall always travel to the missions on foot; (3) Having reached their destination, the time for the exercises should be set. Missions should not be given in the summer. Missionaries should take seven hours of sleep in winter, and six and a half hours of sleep in the spring, with about one hour of rest during the day; (4) Missioners should keep to the confessionals to which they have been assigned; (5) They should avoid familiarity and useless conversation; (6) They should make a half hour's meditation twice a day; (7) Silence should be kept at the table while the missioners eat; (8) In regard to the expenses of the mission, nothing should ever be asked unless it be for food, house, beds, and other necessities.

It can never be said that St. Alphonsus was one who would soft-pedal any issue. He was convinced that sacred missions were a very important and necessary part of the life of the Church. Therefore, he wrote letters to pastors and bishops alike urging them to take advantage of sacred missions in order to arouse the lethargy of the faithful and to bring back sinners in their parishes and dioceses. St. Alphonsus stated that a pastor who ignores the value of mis-

sions for his parish entirely leaves himself open to suspicion concerning his morals. He could not make himself any plainer.

Objections to Sacred Missions

It may surprise some to learn that there was a good deal of opposition to the practice of holding sacred missions at various times in the history of their development. This was particularly noticeable during the eighteenth century. St. Alphonsus mentioned five main objections raised by those who were opposed to sacred missions: (1) The fruit of missions is only temporary; (2) The consciences of many are disturbed by scruples aroused by the sermons; (3) The exercises of the mission generally end at night and are therefore a cause of much scandal; (4) Some imprudent missionaries preach from the pulpit against the sins which they hear in the confessional and excite in the people a hatred for confession; and (5) Missions being repeated every three years are too frequent, and therefore produce little or no impression on the people.

St. Alphonsus, in refuting these objections, pointed out that the entire good work of sacred missions should not be condemned because of the weaknesses manifested by some preachers. Furthermore, he declared that some of the things mentioned, such as the arousing of the consciences of the people, were blessings rather than evils.

The Holy See was also concerned with the objections which were being raised against sacred missions. This was manifested in the Constitution *Auctorem fidei* of Pope Pius VI which condemned the Synod of Pistoia. This synod, infamous for its errors, took place in 1786 at Pistoia in the Grand Duchy of Tuscany under the leadership of Scipio de' Ricci, the Bishop of Pistoia and Prato.

Members of this synod had become imbued with the Jansenistic spirit which had spread from France into Italy. The Jansenists were bitterly opposed to sacred missions, because they believed that they were unbecoming and gave rise to a spirit of levity and disregard for religion. The 65th Proposition of the Synod of Pistoia stated that sacred missions were an empty noise and that they did not leave any real effect upon the people. This proposition was condemned by the Holy See as being rash, evil-sounding, dangerous, and injurious to a pious and salutary custom which attracted many to the Church and which was based on the word of God.

Governmental Opposition

Opposition to sacred missions was expressed also by secular governments. St. Vincent de Paul had difficulties with various local government officials who passed rules about the time and place where he could hold his sacred missions. Usually St. Vincent was able to overcome such exasperating obstacles.

The Redemptorists were continually in difficulties with the all-too-zealous government of the Kingdom of Naples. When St. Alphonsus tried to obtain the required royal *exsequatur*, the Neapolitan government placed so many restrictions on the rule and activities of the new congregation, that the Redemptorist houses in Naples were separated from the rest of the houses for a number of years during the eighteenth century. The Redemptorist missionary, St. Clement Mary Hofbauer, was forbidden by the secular authorities to give sacred missions in Austria and the various German states.

Most of the particular legislation on sacred missions since the time of St. Alphonsus has been influenced by the views of the great Doctor of the Church.

St. Alphonsus had stated that a pastor could not in good faith refuse to provide the benefits of sacred missions for his people, and furthermore that a good pastor should have a mission every four or five years. This opinion of St. Alphonsus served as a norm for most of the legislation in the nineteenth and early twentieth centuries.

The saint also urged that missions last five weeks. Today, however, a sacred mission lasts regularly for one week. Missions lasting two weeks — one week for the men and one for the women — or even a longer time in very large parishes are also common. The renewal mission which was featured by St. Alphonsus and his missionaries is still practiced by Redemptorist missionaries today when it is possible to do so. The renewal idea, however, has not been common in most parishes.

The general missions, which St. Alphonsus preferred even to particular missions, have become quite common. A general mission is one in which all the parishes of a diocese or of a certain district have missions in their churches at the same time. Such an arrangement has proved to have both advantages and disadvantages. General missions enable a diocese to achieve regularity and uniformity in giving missions. A diocesan-wide campaign can be launched to stir up interest in the mission, and greater crowds undoubtedly can be attracted because of the widespread publicity. A general mission is particularly beneficial in cities where parishioners are prone to change residence frequently.

The principal disadvantage, in a general mission, lies in the difficulty of obtaining a large number of capable missionaries at the same time. Long and careful preparations are necessary if a general mission is to be a success.

"Sectional" or "Domestic" Missions

A new development in sacred missions which certainly would have caught the fancy of St. Alphonsus if he were alive today has been a form of mission intended particularly for large

city parishes. Each parish is divided into sections or circles. Missions are given for each one of these sections in chapels or other approved places within the boundaries of the parish. Further division is made by separate missions for the men and for the women. In some places the sectional missions for the adults are preceded and ended with three-day missions for the children, given in the parish church. It takes three months or more to fully cover the parish. Following this method of "dividing and conquering," missionaries have reported considerable success, particularly in the countries of Germany, Austria, Holland, and Switzerland.

These missions are often called domestic missions, since they are frequently held in the homes of some of the parishioners. The missionaries, previous to the mission, try to visit all the families, Catholic or mixed, within the section, to talk over any troubles they may have and to encourage them to come to the mission. Although this type of mission means a tremendous amount of work, the results, as compiled in the reports submitted by the missionaries and the pastors of the parishes, show an impressive superiority over the ordinary parochial missions. The individual parish is so thoroughly covered that the mission cannot help but be productive of good results. The main objection, of course, is the length of time involved. It might be possible, however, to have this type of mission every ten or twenty years with the usual type of mission given at the customary times.

The influence of St. Alphonsus on sacred missions has been felt in the frequency with which they are given and in the procedure of the missions. Perhaps, however, the most important influence of St. Alphonsus on sacred missions has been in his emphasis on the value of sacred missions. His own words best illustrate this point:

"It is certain that the conversion of sinners is the greatest benefit that God can bestow upon man; but the conversion of sinners is precisely the end of missions, for by the instructions and sermons of the missions they are convinced of the malice of sin, of the importance of salvation and of the goodness of God, and thus their hearts are changed, the bonds of vicious habits are broken and they begin to live like Christians. . . I hold for certain that, if among all those who have attended the mission sermons, anyone die within a year after the missions, he will scarcely be lost. . ."

Of Molehills and Mountains

Trouble with the New Deal Truman Deal is that in the McCarthy Case they're always trying to make molehills out of mountains.

The Forgiveness of Venial Sins

How to go straight to heaven

Winfrid Herbst, S.D.S.

SOMETIMES one reads that it is possible to go straight to heaven after death, without going to purgatory at all. Some wonder how that can be, since most people commit many venial sins and may die without their being forgiven, in which case the temporal punishment due to those venial sins is not remitted in this life since the sins have to be forgiven first. What are we to think about that?

When we think about the justice and holiness of God and reflect that nothing stained can enter into His presence in heaven, we naturally feel that we are not holy enough to enter directly into eternal bliss and we thank God for the unspeakable mercy of purgatory. But when we further consider that God is not only all just and holy but also good, that He is our infinitely good and loving Father, Who has made us for everlasting happiness in heaven and Who wants us to be with Him as soon as possible after death, we are inclined to believe that some souls at least, perhaps many, go right straight to heaven after death without having to go to purgatory.

God, our most loving Father, the Supreme Good, has through His holy Church placed at our disposal abundant means of obtaining the remission of temporal punishment due to sin. When thinking of the remission of the temporal punishment due to sin, at once there comes to mind the generosity of Holy Mother Church in the matter of indulgences. It does indeed seem that our heavenly Father does not want our entrance into heaven to be delayed, that He longs as soon as possible to have us with Him, our First Beginning and our Last End. Not only does it seem so; it is so, since God is all good.

Must one tell venial sins in confession in order that they may be forgiven? No; they are forgiven in many other ways. Venial sins do not have to be told in confession, because they do not deprive us of the grace of God. Venial sins, which are committed more frequently, although they may quite properly and usefully be told in confession, may be omitted in confession without fault. They can also be atoned for in many other ways.

Repentance Necessary

Of course, there must be some repentance in order that venial sins may be forgiven. The virtue of repentance signifies sorrow for the sins committed. The act of sorrow must be at least virtual, by which the sinner gives up his affection for the sin and wishes he had not done it. He does things that are directly

contrary to the sin committed, for instance, by asking God to forgive him his sins, by resolving not to sin again, by making acts of virtue contrary to the sins, by performing any good work with the intention of obtaining the remission of the sins.

To repeat, outside of the Sacrament of Penance venial sins can be remitted either through some pious movement of grace or charity opposed to them, through other Sacraments, such as the Holy Eucharist and Extreme Unction, or by means of the sacramentals. In all these cases there must be at least some virtual displeasure, that is, our good acts must show that we do not like the sins.

Since one need not tell venial sins in confession, should one never tell them? Even though one does not have to tell venial sins in confession (unless one has nothing else to tell, in which case one should tell at least one of them or, at the very least, a venial sin already confessed, and make an act of sorrow for it), it does not follow that one may not quite properly and usefully tell them in confession, in order that they may be more directly remitted. We wish to stress that one may tell venial sins in confession even if one also confesses mortal sins.

It is true that the Sacrament of Penance was not instituted primarily for the forgiveness of venial sins but of mortal sins. Still, since the power of forgiving sins was given to the Church without restriction, there is no reason why it should not be extended to venial sins. Indeed, unless it were permitted to accuse ourselves of venial sins, everyone who would go to confession would by that very fact show that he is guilty of mortal sin, and that would make confession so hard that many would stay away from it.

It stands to reason that the confession of venial sins is of great utility also for those who are already in the state of grace; for not only are venial sins that we confess and for which we are sorry remitted in confession, but an increase of grace is given, habits of virtue are strengthened inasmuch as the penitent picks out at least one of them and resolves to make special effort to avoid it in future, and the person confessing is given an occasion of knowing himself more intimately, of judging himself before God, and of humiliating himself.

Other Means of Forgiveness

Venial sins are forgiven also through the devout assistance at Holy Mass. The Council of Trent teaches that the Lord, appeased by the Sacrifice of the Mass, granting grace and the gift of repentance, forgives iniquities and sins, even the greatest sins. If pardon for even the greatest sins is thus procured through Holy Mass, then also pardon for venial sins. But this pardon is mediate, indirect, and not infallible, though some few

theologians think that it is immediate. The best way to explain this is to say that the Mass directly obtains from God actual graces by which we are disposed to that repentance which will procure the remission of sins. Hence we should encourage even the greatest sinners to assist at Holy Mass often, for it will obtain them the actual grace to be displeased with venial sins and to wish they had not committed them, and so they will be forgiven.

Again, venial sins are deleted by Holy Communion—"the antidote whereby we are freed from daily faults and preserved from mortal sins." Here we have Holy Church teaching us that this daily Food is taken also as the remedy of our daily infirmity. It heals those slight infirmities of the soul by arousing fervent acts of charity in which, at least virtually (in effect) and implicity, is contained a displeasure with venial sin. We may add that indirectly and as a consequence, through a certain accompaniment with the principal effect, which is here the forgiveness of venial sins, one also receives the remission of the temporal punishment due to the sins thus forgiven, according to the measure of one's devotion and fervor. One is making acts of charity, the devout reception of Holy Communion itself being an act of love, and because of this love even the temporal punishment due to sin can be blotted out, in whole or in part.

Again, Extreme Unction immediately deletes venial sins in a person who is in the state of grace if he makes an act of imperfect contrition for them, even such an act of imperfect contrition as would alone perhaps not in itself suffice for obtaining their forgiveness.

Moreover, if because of a defective disposition Extreme Unction does not immediately take away venial sins, it does, as far as in it lies, take them away by producing the necessary disposition. The reason for this is that the end of Extreme Unction is the perfect health of the soul. So it has in itself the power of preparing the soul for a happy state of glory and therefore has the power of removing all obstacles that keep the soul from beatitude once it has left the body. But now venial sins are such obstacles. Therefore this Sacrament, as far as in it lies, brings about the necessary disposition in case it should be wanting.

Further Effects of Extreme Unction

We may add that the Council of Trent teaches that the grace of the Holy Spirit as given in Extreme Unction comforts and strengthens the soul of the sick person by arousing in him confidence in the divine mercy. Aided by this confidence, the sick person is enabled to bear the trials of his sickness and more easily to resist the temptations of the devil. But now, confidence

in the mercy of God that results in the patient endurance of sufferings and courage in overcoming the temptations of the devil, is a kind of imperfect contrition, at least virtual, which almost necessarily brings with it other good acts, such as acts of the love of God. And the pardon of venial sins is always connected with such acts. (Cf. Cappello, *De Sacramentis,* vol. 2, n. 145.)

We said above that venial sins are also remitted by the use of the sacramentals. This is very consoling.

Sacramentals are sacred objects and actions which the Church, in a certain imitation of the Sacraments, employs for the purpose of obtaining especially spiritual favors through her intercession (Canon 1144). Hence a sacramental is anything set apart or blessed by the Church to excite good thoughts and to increase devotion and, through these movements of the heart, to produce grace and to remit venial sin or, perhaps, the temporal punishment due to sin.

Remission Through Sacramentals

Sacramentals do procure the remission of venial sins. There is no question here of the remission of mortal sins, which are remitted only by the infusion of grace and whose remission is, accordingly, proper to the Sacraments. How do the sacramentals remit venial sins? The far more probable and common opinion of theologians is that they remit venial sins inasmuch as they arouse pious affections which obtain the remission of the faults.

As regards this matter St. Thomas says: "No infusion of fresh grace is required for the forgiveness of a venial sin, but it is enough to have an act proceeding from grace, in detestation of that venial sin, either explicit or at least implicit, as when one is moved fervently to God. Hence, for three reasons, certain things cause the remission of venial sins: first, because they imply the infusion of grace, since the infusion of grace removes sins; and so, by the Eucharist, Extreme Unction, and by all the Sacraments of the New Law without exception, wherein grace is conferred, venial sins are remitted. Secondly, because they imply a movement of detestation for sin, and in this way the general confession [the recital of the Confiteor or an act of contrition], the beating of one's breast, and the Lord's Prayer conduce to the remission of venial sins, for we ask in the Lord's Prayer: 'Forgive us our trespasses.' Thirdly, because they include a movement of reverence for God and divine things; and in this way a bishop's blessing, the sprinkling of holy water, any sacramental anointing, a prayer said in a dedicated church, and anything else of the kind, conduce to the remission of venial sins" (St. Thom. 3, p. 87, a. 3, ad 1).

Sacramentals perhaps also remit the temporal punishment due to sin. Regarding this the An-

gelic Doctor says: "By the above things, venial sins are indeed taken away as regards the guilt, both because these things are a kind of satisfaction, and through the virtue of charity whose movement is aroused by such things. Yet it does not always happen that, by means of each one, the whole guilt of punishment is taken away, because, in that case, whoever was entirely free from mortal sin, would go straight to heaven if sprinkled with holy water: but the debt of punishment is remitted by means of the above, according to the movement of fervor towards God, which fervor is aroused by such things, sometimes more, sometimes less."

When venial sins are remitted, the temporal punishment due to them is not by that very fact remitted.

Remission of Temporal Punishment

We can obtain the remission of temporal punishment in a three-fold way:

1. By voluntary satisfaction in this life. Such satisfaction may be made through the devout reception of the Sacraments. Or it may be made outside the Sacraments through works of virtue of all kinds. The patient bearing of the sufferings of this life in union with the Passion of Christ is also such a work of virtue. Among these works of virtue the very highest in rank is the offering up of the adorable Sacrifice of the Mass, or the assistance thereat.

2. By suffering in purgatory in the next life.

3. By gaining indulgences—and in our times one can daily gain so many partial and even plenary indulgences. When we gain indulgences God accepts payment made by the Church from the satisfactions of Christ and the saints. The faithful should esteem indulgences highly.

But how about venial sins that are on the soul of one who dies in the state of grace? They must be forgiven before the temporal punishment due to them can be remitted.

The venial sins on the soul of one who dies in the state of grace are remitted after this life, also as regards guilt, in the same manner as they are remitted in this life, namely, by an act of the love of God opposed to the venial sins committed in this life. But since after this life one can no longer merit, this act of charity does not merit the remission of venial sins but only disposes the soul for receiving remission, by removing the impediment to that remission. But one does not merit an increase of grace or the lessening of punishment, because in the very instant of its separation from the body, the soul ceases to be in a state of merit.

This remission of venial sins seems to take place immediately after death. Then the soul, separated from the body, at once and most clearly knows that God is its highest and only good, from

the possession of which it is kept away by sin. Therefore, of its own accord and immediately, it restricts whatever in this life was contrary to its last end, God, to Whom it now clings without ever being able to sin again. Hence it instantly and spontaneously makes an act of charity, and so its venial sins are at once forgiven as regards guilt, whereupon the soul enters purgatory to be cleansed in purgatorial fire (cf. Herve, vol. 4, n. 566).

From this follows the importance of obtaining pardon for venial sins while still in this life and of satisfying for the temporal punishment due to them also in this life.

How that can be done has been pointed out in this article.

JULIE - - - Or Housekeepers Are Hard To Get

False Notes on the Air

The prayers of the rosary: an essay on pronunciation

An Inveterate Schoolmaster

NO doubt about it, the Radio Rosary has fired the devotion of an astonishing number of Catholics throughout the land. It is just the sort of mobilized prayer that they have needed. Let the tocsin wax frantic, let the future look black, many anxious souls find courage in the holy sounds that sprinkle the evening air. All's well: Heaven is watching beyond the clouds, and lends a willing ear to earth.

The more reason, then, that this public prayer should be uttered as effectively as possible. Nobody can question the zeal of the men and women who conduct this spiritual campaign. Nor can anybody overlook the difficulties confronting them, especially the problem of a strictly limited allotment of time. At best the recitation must be brisk, if not rapid. This *allegro* movement, however, we cannot consider unbecoming where the words, majestic though they are, form only an accompaniment to the melody, which is the meditation.

Nevertheless, the words should be correctly spoken and properly accentuated; otherwise the meditation may be sadly disturbed, or even misdirected to a less devout end. So often, in fact, does this mischief follow that some remarks on the pronunciation and emphasis of our most familiar prayers may not seem idle or captious.

Perhaps we may even venture to ascribe the cause of the mistakes chiefly to the singsong cadence in which children get things by memory, not by heart. You recall the breathless incantation: "*Our* Father, who *art* in heaven" and so on. Then, to make matters worse, older people have enacted mistaken rules without regard to reality. Let us see the result.

The "Pater Noster"

"Our Father, who art in heaven." The accent in not on "Our" but on "Father." "Father" conveys the new idea; "our" is understood in the circumstances. "Heaven" is the peak word of the relative clause, though not to be accented strongly, since the clause itself is but a frame for the picture of "Father." The verb "art" is not emphatic, even though it may in these prosaic days sound a little unusual.

"Hallowed be thy name, etc." "Name" and "kingdom" and "will" are not to be emphasized, since their meanings are included in the idea of God the Father. On the other hand, "Hallowed," "come," and "done" are to be enforced as detailing the duties devolving on the creature. This view is vividly cor-

roborated by the inversion and parallel construction of the Greek and Latin versions. In any case "hallowed" is not to be pronounced "hollowed."

"Give us this day, etc." In the old childish rhythm, "day" wrongly receives the full accent which should be distributed among "give" and "daily" and "bread."

In the next petition, "Forgive us our trespasses, etc," it is clear that "our," "we," and the "us" in "against us" rightly bear the chief stress as indicating the terms of our bargain with the Lord. Accordingly, "against" loses its usurped emphasis, especially as there is no other way of trespassing than against somebody or something. The thought of "trespass" is complete in itself. Here without reason a preposition is accentuated to the prejudice of important words. So we have: "Forgive us *our* trespasses as *we* forgive those who trespass against *us*."

"Lead us not into temptation." The main emphasis is on "temptation," with a secondary accent on "lead." "Not" has no right to its old singsong prominence. Despite Dr. Johnson's opinion, usage does not accentuate the negative, apart from contrast. True, a new fashion among broadcasters is to lay stress on the second syllable of *cannot*, but the dictionary says otherwise, and colloquial usage carelessly slurs over the syllable in the contraction *can't*. Not the logical, but the natural governs usage.

The "Ave Maria"

In the opening salutation, "Hail" is the emphatic word, not "Mary," which is parenthetical or interjected. In "full of grace," the heavier stress is not on "full" but on "grace." Such descriptive phrases have the accent normally on the last word, as is also the case with titles like "King of Glory." This rule holds good unless there is contrast or special emphasis, as there would be in such a construction as "not merely possessed of grace, but full of grace."

In "the Lord is with thee," the accent is not on "thee" but on "with." This is probably the best practice in most English-speaking countries. We Americans have somewhere heard that a preposition is not only a bad word to end a sentence with, but also a bad word to accentuate. The second of these prejudices is as false as the first. The English language accentuates prepositions freely when they combine with the verb to express a definite meaning. Thus we are *for* or are *against* a man or a measure; we look *after* a child, look *over* an account, look *into* a problem. Such significant prepositions the Latin language frankly incorporates into the verb itself: *consto, obsto, inspicio*. Moreover, "thee," for all its august reference, is understood in the circumstances of direct address without any hint of contrast.

"Blessed art thou, etc." Not to take sides positively in the warm little controversy about the number of syllables to be sounded in the past participle "blessed," we may be allowed to think that the public, like Edmund Burke, "dearly loves a little rust," and is far from perplexed by the added syllable, any more than it is by the olden form "art." Cleaning a bronze need not mean scouring off the patina.

"Among women." *Among* and *amongst* may perhaps be used indifferently where euphony does not urge a preference. In this text, *among* appears to be the commoner form. But the singular "woman" instead of the plural "women," pronounced "wimen," is too frequent and clumsy a blunder.

"Fruit of thy womb, Jesus." The accent is certainly not on "thy," as is heard in the rhythm of childhood. It falls rather on "womb," the last word of the phrase or title. In this particular case the accent may be prolonged or shared by the name "Jesus" (two syllables, with the second somewhat subordinated).

"Holy Mary, Mother of God." The accent is not on "Mother," but on "God," the last word of the title. "God," it appears, had best be pronounced as rhyming with *odd* or *nod*. That hoary old appellation "Gawd" is at least a more robust word than the mincing term "Gaad," pronounced like *guard* without the *r*, as Bostonians are alleged to lisp it.

"Pray for us sinners." The *s* in *us* is hard, not the soft or sonant *z*-sound. In "at the hour of our death," the accent is not on "hour," but on "death," the last word of the phrase, without any contrast with "minute" or "day."

The Doxology

"Glory be to the Father, etc." The words "and to the" should not be omitted before the names "Son" and "Holy Ghost." Haste is no excuse. "As it was, etc." The verb "was" is pronounced "woz" not "wuz." This word is one of several shibboleths made almost too much of by radio announcers. They pronounce it rightly, but often emphasize it wrongly with a self-conscious primness.

The "Salve Regina"

An almost universal mistake is the pronouncing of "mourning" as if it were "morning." We almost expect to hear "evening" follow in the phrase instead of "weeping."

In a glance backwards to the Creed, we may note that "believe" has two syllables as distinctly if unequally articulated as the two in the word *belong*.

"Pontius" has short *o* not short *u;* it rhymes with *conscious*.

Finally, may God bless the devoted Catholics that make this heavenly music in the air! May they render it better and better, with more and more success!

Negro Priests and Seminarians

Casimir Marcimcevicius

Some advantages of a colored clergy

UNTIL recent years it was very difficult for a Negro to become a Catholic priest. There was hardly a diocesan seminary in the country that would accept the colored, and most of the religious communities that admitted Negroes did so reluctantly, segregated whatever colored did enter their ranks, and assigned them work only among Negroes.

Although racial prejudice still keeps Negroes from many diocesan and religious seminaries, many improvements have been made in the past decade.

Several years ago a survey made under Jesuit auspices showed that out of 121 dignitaries in the United States and Honolulu and Alaska only eight bishops stated that they would admit Negroes to their seminaries. Twenty-six answered with an unmistakable "No." The rest either didn't answer the survey at all or left the question pertaining to Negroes unanswered.

Since that time, however, many more secular seminaries have begun to accept the colored, seventeen to be exact, according to the *Interracial Review* for November 1949. And more than twenty-three religious orders and congregations now accept Negroes.

But when we remember that, according to the official Catholic Directory, there are 60 diocesan seminaries in the United States and 278 seminaries under religious auspices, we become aware that the great task of total integration still remains before us.

On the other hand, the policy of segregation and discrimination in our seminaries carries with it severe consequences. Of the fourteen million Negroes in the United States, only 350,000, or 2½ per cent, are Catholics, including those thousands who annually drift away. They are served by 640 priests, less than forty of them Negroes. During the entire period extending from 1854 to 1934, only fourteen Negro priests were ordained, at irregular intervals. This absence of a Negro clergy is not only a detriment and a hindrance to conversions among the Negro people, but it is also a stumbling-block to white Catholics, creating a dilemma opposed to a fundamental doctrine of faith: the basic oneness underlying all national and racial distinctions in the human race. The absence of a Negro clergy gives white people the impression that the Church does not think that Negroes are qualified to enter the ranks of the clergy.

The author writes under a pen-name from Kansas City, Missouri.

If the leadership of example in race relations does not come from our clergy, how can lay people be expected to follow? Unless the clergy learn the lesson of interracial justice by means of the opportunity of living with the colored in seminaries, it will do little good to expect them to be unbiased by the time they become pastors. There is little danger that a pastor will refuse to let Negroes attend his church, or let Negro children attend his school, if he lived with fellow Negro seminarians during his period of training.

Indeed, much of the prejudice of white Catholics receives a pseudo-religious sanction when prejudiced priests by their example justify racial discrimination. This is a greater sin for Catholics than for Protestants, because the Protestant ministers and leaders admit that their religion allows free interpretation on all matters. And quite often the convictions of the minister suffer compromise under the swaying power of the board of trustees or influential parishioners.

But the Catholic clergy are guided primarily by the directives of their faith, which cannot allow the real-estate values of property and selfish interests to take precedence over human souls. Racial prejudice among the clergy is twice evil, first because it is evil in itself, and secondly because Catholic parishioners are bound in conscience and under pain of sin to obey their pastors and cannot dictate to the clergy policies of administration. When a pastor denies Negroes the same rights that are obtainable by white people in his parish, he carries the entire parish along with him "to heaven or to hell."

"Why should I let Negroes come into my store," white Catholics say, "to my neighborhood, to my school? Look at the priests and nuns! They don't even let Negroes in their convents and seminaries."

The Judgment of Rome

Rome too is becoming impatient with the race situation in the United States.

An official report from the Sacred Congregation of the Faith in Rome, made on the occasion of Pope Pius XII's Mission Intention for March, 1950, has this to say:

"The major obstacle to the conversion of the American Negro is the attitude of white Catholics themselves. . . For this reason, more and more of the Bishops of the United States have adopted a policy of full integration, as it is termed, of the Negro into all phases of Catholic life. . . Any thought of a wide, general conversion of the Negroes to the Catholic Church is an illusion until and unless the attitude of American Catholics—clergy and laity — is completely purified of approval of the segregation policy . . . A weak and compromising attitude. . .on the part of Catholics, not only plays

into the hands of communists in America; it is food for communist propaganda throughout the world."

In this same report Father D. J. Corrigan, C.SS.R., is quoted in reference to one of the major causes of the failure of Negro conversion. "Perhaps never," he says in this report, "has the devil been more clever than he undoubtedly is in using otherwise devoted, zealous priests and nuns to obstruct occasionally the spiritual conquest of Negro souls."

Advantage of a Negro Clergy

Negroes want to *belong*. Nothing can give them a greater assurance of this than a Negro clergy. Anyone who doubts this should have been present at the Pontifical High Mass in Corpus Christi Church, Chicago, on March 5, 1950. Here black-skinned Bishop Joseph Kiwanuka, of Uganda, East Africa, sang the Mass before a white and colored congregation that packed the cathedral-sized edifice and blocked traffic halfway across the boulevard outside. The ovation he received at his reception later that day was deafening. The line that formed to meet him lasted several hours. Similar demonstrations took place when the Bishop sang pontifical Mass in New Orleans, New York, and other large cities.

Bishop Jules B. Jeanmard of Lafayette says: "The advent of the colored priests in the diocese marks a new step in the work for our colored people. The enthusiasm with which they were received, and the splendid work they are doing in three parishes now entirely under their direction, slays for all time the groundless and mischievous myth that colored people do not care to have priests of their own race minister to them."

In race-troubled Detroit recently, Solemn High Mass was celebrated at the Church of St. Benedict the Moor. The Reverend Dom Basil Matthews, O.S.B., a tall handsome Negro, was the celebrant, his dark face and hands significantly contrasting with the white of the vestments.

Father Matthews, who had come to Detroit at the invitation of the hierarchy to assist in the movement to bring about interracial harmony, had been educated in the Benedictine Order, went to the Benedictine College of Theology at Louvain, received his Ph. D. in Sociology and Political Philosophy at Fordham University. Said Father Matthews: "The business of salvation is not a racial enterprise. Christianity is an interracial economy in the Mystical Body of Christ."

The First American Negro Bishop

Negro priests have come a long way since 1854, when James Augustine Healy was ordained in Paris for the Boston Archdiocese. In 1875 Father Healy became the first American Negro bishop. Only fourteen Negro priests were ordained between

1854 and 1934. The first native Archbishop in the Americas was a Panama Negro, Francisco Victoria, S.J., who became Archbishop of Truxillo in Peru in 1758. Today Bishop Joseph Kiwanuka, the only Negro Bishop in the world, presides over his diocese in Uganda, Africa.

Because of the increase in the number of Negro seminarians in recent years, it is estimated that there will be 1,000 Negro priests by 1960 (as against the 33 in 1950). Yet there are still 278 religious and diocesan seminaries that have not openly stated that they will admit Negroes. To say that there are other places that will accept Negroes does not excuse any institution that will not accept them. Despite this policy of Jim Crowism, Negro priests are actively serving in various capacities. In Trenton, N.J., Kentucky-born Father Vincent Smith, a Negro, had a Negro and a white assistant and has since left to become a Trappist. Archbishop Joseph E. Rummel of New Orleans said not long ago that the day is coming when Negro priests will not only be welcomed into religious communities, but "will be integrated in the dioceses and will take their place among the secular priests."

In some places that day has already come. Even in religious communities, complete integration has taken place. The Abbot of St. John's Abbey at Collegeville, Minnesota, states: "If a Negro priest [of the Benedictine Order]. . . is suited to administrative work. . .qualified as a retreat master. . .missionary... there shall he be . . . But his spiritual and intellectual qualities, not his color, shall determine what he is to do, or where he is to go."

Made No Difference

In Armagh they told me the yarn of a minister who rushed home to tell his wife that the bishop was coming to preach the Sunday sermon. The good pair got down the cookery books, and worked out an eating list and time table that would bring a load of epicurean food on to the table two minutes before his lordship arrived.

When the great man did arrive, mine host, wreathed in smiles, led the way to the dining-room. But his lordship declined: "I make it a point never to eat before a sermon." During the evening he sat and made notes in the study while his hosts wrung their hands, and watched the food become sludge as the clock ticked.

After the sermon the wife heard her husband's footsteps down the stairs, and called out for a verdict on the great man's delivery. Back up came the venom of her husband's tones: "He might as well have et."—**Mac Alla in the Irish Press.**

Code and Cult

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WHAT are the special problems in hearing the confessions of children and pious adults?

There may be no formal sin at all. Ask if they thought it was a sin when they acted. There must be sufficient matter for absolution. Some children consider the stealing of a quarter to be a mortal sin through a false conscience. Their consciences must be corrected. Disobedience is confessed, but is it always a formal sin? Often a blessing should be given instead of absolution. Obedience to lawful commands must be insisted on. Reverence in church, study, and good behavior in school and avoidance of bad company, purity, etc., must be held up as Catholic principles of conduct. The act of contrition is not always well known. Do children always know what real contrition is?

Are women members of forbidden societies — such as Eastern Star, Rainbow Girls, Job's Daughters, Rebeccas, etc. — to be treated like male members of the corresponding societies — Masons, Odd Fellows, K.P.'s, Sons of Temperance?

Yes (Letter of the Apostolic Delegate, August 2, 1907). Passive membership in the Odd Fellows, K.P.'s, Sons of Temperance, may be allowed, under certain conditions, by the Apostolic Delegate or the Metropolitan of the Province (1913) — not the Bishop. Consult the Chancery. The Masons were condemned by Rome first on April 28, 1738, and often since then and for grave reasons. The other three were forbidden on August 20, 1894. The latter are not under censure of excommunication, but active members cannot be absolved.

Can we lawfully baptize the children of non-Catholics?

In danger of death we may baptize even against the wishes of the parents (Can. 750). Outside this case we may not, unless according to Canon 750, sec. 2 — permission and promise of Catholic education.

Where can I find a good treatise on Mass wine?

The American Ecclesiastical Review, July, 1938, pp. 19 ff — a very complete and accurate article; Cappello I, n. 257 ff ed. 1945.

What is a recourse and an appeal?

A recourse is taking a case to higher authority from a decree of the Ordinary (e.g., removal of a pastor). An appeal means that the case is referred to higher authority from a judicial sentence of a court (e.g., a regular marriage case).

John, a Catholic, and Mary, a Methodist, were married civilly in 1940. They are divorced, and John wishes to marry again in the Church. Some say that the pastor alone may decide their freedom. Is this correct?

No; the Bishop and the pastor decide the freedom (C. of Interpr., Oct. 16, 1919). The civil marriage may have been convalidated elsewhere. Was at least one baptized a Catholic? Was it a case under Canon 1098 or under Canon 1099, sec 2? There are various angles.

A Catholic is unconscious through heart disease or some other trouble. Can I absolve him without condition and anoint him in the same way?

Absolution in this case is very doubtful. Most theologians say that the Sacrament cannot be given since there is no external expression of sin or sorrow. But, in practice, it may be given under the condition "Si tu es capax et dispositus." Extreme Unction should be given to a Catholic adult without a condition if the person is certainly alive.

A Catholic nurse said that she baptized an unconscious Jew in the hospital. He died a day later. She said "I am glad that I sent him to heaven."

Can she be sure? What about his intention to receive baptism (for validity)? What about faith and sorrow for sin (grace)? The sacraments are not magic.

Is the obligation to hear Mass on Sunday based on a divine or merely an ecclesiastical law?

The Church selected Sunday instead of the Jewish Sabbath. The divine law prescribed the Sabbath for the Jews, but there is no divine precept to observe it by Christians. It was a ceremonial law of the Old Testament. Divine law prescribes that men should offer worship to God sometimes in life, but according to the common teaching of theologians, the obligation to sanctify the one day a week and that on Sunday, and to hear Mass as the chief way to worship God, is due to the legislation of the Church.

May a Catholic girl join the P.E.O. organization?

It is for women. It was founded by college girls in Iowa (1870). It is said to be non-sectarian. The letters "P.E.O." are "mystic" and only members know the meaning. Preuss in his "Dictionary of Secret Societies" (Herder, pp. 395-6) does not say that it is forbidden to Catholics. However, it would be prudent to investigate the morals of this society.

I get confused on the conditions for valid and for lawful sponsorship in baptism.

For conditions on valid sponsorship see Canon 765; for *lawfulness* see Canon 766. Priests should look up the Code and theology books on their duties. They are morally obliged to study (Canon 129).

Sermon Suggestions

August-September ✠ *J. F. Noll, D.D.*

Fourteenth Sunday After Pentecost

August 19, 1951

Lay Help To Pastor

DURING the war there was formed in practically every city for "civilian defense work" an organization of "block wardens." This meant that in each of the cities someone was made responsible for the success of certain things in every block.

(1) Since that time many parishes have copied the idea and have assigned to every block of their parish — or in every two or three blocks—a representative of the Holy Name Society, or of some other organization, to represent the pastor in several respects.

For instance, these men keep the parish census up to date by making a report to the pastor whenever a new family moves into their small area or moves out of it. They report to the pastor if some Catholic child is not attending the parish school or receiving any religious instruction otherwise. They contact other Catholics in this small district by telephone or otherwise whenever there is an important service in the church or an address in the parish hall. Once a year they distribute the collection envelopes to every wage-earner, and secure from him or her a pledge for the contribution of a definite amount during the following year.

This practice is followed by nearly every Protestant organization in the country. If it did not have some one in every block or small district to contact for contributions persons who do not go to church regularly, the Protestant churches would receive very little income. As it is, according to the admission of Protestant clergymen themselves, no more than one-third of the members of any Protestant denomination outside the Lutheran attend Sunday services any more than a few times a year. But even if they do not attend church this block warden or captain, who procured the pledge, sees to it that it will be paid.

(2) Now the block captain could also distribute the Catholic paper or informative pamphlets among his non-Catholic neighbors. According to that arrangement, as we have already observed, the entire United States would be reached and given a true picture of Catholic teaching and practice, the Catholic position or attitude towards the public schools, Church and State, marriage and divorce, etc.

You are probably aware that politicians follow the block captain idea. They call the captains or wardens "precinct chairmen," through

whom they are able to have a contact with every voter.

The CIO Political Action Committee sees to it that every one is reached by members of Labor Unions, who hope to secure their votes for the political party which their leaders may, for the time being, espouse.

Now why should not the pastor of every parish have a large number of lay co-workers who, as Catholic Actionists, would merit for themselves and share many burdens which they have hitherto preferred to have the pastor bear alone?

St. Paul used such lay workers, named them in his epistles, praised them, assured them that their "names were written in the Book of Life."

(3) It is not the fault of the priest, but of lay people, that 100,000,000 non-Catholics do not understand our Church or even our people. They do not come to our churches on Sunday and, therefore, the priest cannot talk to them; and they would much prefer to learn first from a Catholic friend the things in which they are especially interested.

Usually a non-Catholic does not go to the parish rectory for instruction until he will have pretty much made up his mind that he wants to become a Catholic. But his mind will not have been made up if he does not know considerable about the Church before he makes that approach. He must, therefore, depend **on you**, and **you** must not depend on someone else to render this service for you. You are a soldier in Christ's army and must be active. If you are not called upon to "fight" as a soldier for your faith, at least work for it in a manner that does not require any fighting. Start today by praying for the conversion of your friends, and help them by placing instructive reading in their hands.

Conclusion: You can be sure that your friends, even though they be well disposed towards you and your religion, will not, without some stimulation, call on the priest to receive instruction. They would rather receive an invitation from you to join an Inquiry Class or to call at the rectory. You can assure them that they need entertain no fear of being taken into the Catholic Church without their full consent and wish. All the Church needs is sincerity in the prospective convert; the grace of God and the instructions will do the rest. But even the best intentioned person will procrastinate unless you urge him to come with you on a certain date next week.

Fifteenth Sunday After Pentecost

August 26, 1951

The Way To Happiness

PEOPLE are inclined to be swayed by their inclinations rather than ruled by their minds. We have proof of this in the persistence of mankind to seek happiness in the many things which experience testifies have never produced it.

(1) After thousands of years

man, it seems, should have learned both what genuine happiness is and by what avenues it is reached. Yet we, of this "enlightened" twentieth century, know far less about what constitutes true happiness than did our forebears of several centuries ago. We also know less than they about the pathways which lead to it.

Philosophers of all ages have uniformly taught that there exists in the heart of every human creature an irresistible longing for happiness. There are few normal people who will not subscribe to such teaching. But when the definite answer is sought to the question "What makes for true felicity?" philosophers differ accordingly as they are spiritual-minded or material-minded men.

Happiness cannot consist in the mere thrill which young men and women derive from their dreams, or from entertainment, or pleasure trips, or from the bottle, or from all-night celebrations, whether these be of an innocent or questionable character. Momentary satisfaction of appetite or passion is not happiness. It is wholly unworthy of an immortal being, whom things transitory and carnal can never half satisfy.

(2) Other things on which the average person depends for more permanent gratification, such as money and fame, are commonly associated with grief and worry and disappointment. Such has been their history through the ages, but the lesson is never learned "because no one considereth in his heart."

A few years ago a priest was invited to spend a week in Florida with a gentleman whose dream early in life was financial independence. By his indefatigable effort from his thirteenth year on, this man achieved what he longed for, but only to find that his children had a different notion from his concerning what made for happiness and contentment.

He built a palatial home in the north, to which they did not care to go during the summer. He wintered in the south, but his children, particularly after they began to have interests of their own, did not care to join him. He started some of his children in business only to see them fail. He had many investments of his own which went to pieces. Finally he actually worried himself to death. He longed for company in his last years only to get his mind off his blues. His fortune was still sufficiently large to keep the wolf permanently away from his door and that of his children, according to his own admission, but gloom had a firm hold on his mind.

Fortunately his reverses had the effect of withdrawing his mind from the things of the world and to fasten it on God, the source and end of all happiness.

(3) The industrial depression of the thirties had a similar effect on thousands of persons. Many among them, in whose breasts there still smouldered a spark of faith, gained more in a spiritual way than they lost in a temporal way. They came to regard their loss of fortune as a blessing in disguise. Others who had never comprehended any values except those which were material, sought relief in suicide, or were added to the ranks of those who are habitually melancholy or insane.

Well does St. Paul say that "the sensual man perceiveth not these

things which are of the spirit of God." Since the generality of people have always been and are sensual-minded and materialistic, the way to happiness supreme is still undiscovered as far as they are concerned.

The spiritual man is absolutely convinced that happiness, unalloyed and real, is within the reach of man even here on earth. He has truly experienced it.

The happiest people are those "who have left all things" for Christ. The strictest Religious Orders are presently attracting the largest number of candidates. The sensual and worldly-minded cannot understand how that can be so, but it is so.

Conclusion: Sin never gave anybody more than a moment's or hour's pleasure, but even carnal pleasure is **not** happiness. Happiness is in the **heart**, in peace of mind, in the soul. Try to find it and be convinced.

Sixteenth Sunday After Pentecost

September 2, 1951

Church And State

IT does not require a keen mind to understand the generally accepted theory concerning the relation between Church and State. Catholic philosophers and theologians have written treatises on it in practically every century, and the late Pope Leo XIII defined the relationship in the clearest terms.

Some Protestant leaders are ever representing that the Catholic Church holds an un-American theory. Not only do they never cease proclaiming that the Catholic Church demands a union of Church and State, but they insist that Rome's program is to capture the government of every country, and to make it subservient to the Church. When this false teaching is honestly propagated it results chiefly from the erroneous impression conveyed by the term "Temporal Power."

(1) Catholics understand by this term that the Pope, the head of an international organization, must needs be politically independent of the civil ruler of the country in which the supreme government of the Church has its seat. Americans particularly should readily grasp the need of such independence for the governing body of an international church, because the founders of our Republic saw the need of reserving a certain number of square miles, to be independent of any State, for the Government of the United States, over which no other power would have jurisdiction.

The District of Columbia belongs to no state, and the President and Congress are not subjects of any civil ruler, as they would be if Washington belonged, say, to Maryland or Delaware.

The Seat of Government of any international organization must be somewhere, and in the case of the Catholic Church it happens to be in Italy, whence Constantine, the civil Emperor, moved to Constantinople, in order that the successor

of Peter might rule from Rome over all Christendom.

(2) It is true that the Pope was for a long time a civil ruler over a portion of Italy as well as spiritual ruler over the whole Church. No one during long centuries questioned the legitimacy of the temporal power he exercised in that limited field.

No Catholic maintains that the Pope must be a temporal ruler. He maintains that the temporal power of the Pope was bestowed on him by the people themselves and by other temporal rulers, and that the confiscation of his domain was not justified.

No Catholic theologian maintains that the Pope should rule in a temporal way over the world or even over Catholic countries. Catholics themselves would not want such a thing, and therefore the American people may feel quite at ease, and ignore the danger signals which are sounded through the atheistic and sectarian press and through the professional anti-Catholic agitator.

Christ Himself in the memorable words, "Give unto Caesar the things that are Caesar's and to God the things that are God's," made it clear that man owes two allegiances. One is to the civil power and the other to the spiritual power. The two need not conflict. Catholics throughout the world owe no temporal allegiance to the Holy See. They would justly oppose any attempt of Rome to meddle in the political affairs of this or any other country.

(3) But, since the temporal and spiritual welfare of men are closely associated, it is important that there be a working basis between the civil government and any church or churches with which the people living under such government hold affiliation. This working basis need not be anything more than full liberty for the church to carry on the work for which it was founded, such as obtains under the Republic of the United States.

It is to the benefit of the state to have subjects who are religious, reverent, conscientious. Therefore the state should encourage the spiritual power.

It is also to the benefit of the Church to have the good will of the state, even the encouragement of the state, a condition that traditionally obtained in the United States until recent years. This is as much as the Catholic Church would expect in any country where the majority of the people are not Catholics.

Sometimes our enemies quote the proposition condemned in the Syllabus of Pius IX, which reads, "The Church and State must be separate," in proof of the Catholic "demand" that there must be union between Church and State. However, the inference is not correct. To say that the Church and State must **not** be separate, is not to say that Church and State must be united.

Protestants certainly have not been consistent in attacking Rome on the ground that she is alert for union of Church and State. The closest union of Church and State ever since the birth of Protestantism has obtained in Protestant countries. In England, in Germany, in Russia, in Sweden, Norway, Denmark, in other Protestant countries, there has been union between the Protestant Church and the State, and the civil ruler was,

in most cases, also the Pope or Supreme Ruler of the Church.

Conclusion: It is important that you have the correct grasp of Catholic teaching on the matter of union of Church and State, because even the Supreme Court of the United States, in 1948, failed to note the difference between separation of the State from a particular church and the separation of the State from religion generally.

Seventeenth Sunday After Pentecost

September 9, 1951

The Anti-Catholic May Become The Best Catholic

YOU have probably heard of William H. Mooring, the Englishman, who with his wife and children entered the Catholic Church after a Catholic friend, who had observed that he was quite anti-Catholic, asked him to be fair enough to examine, cool-headedly, the Catholic claims.

(1) Mr. Mooring had spent most of his life divided between England and the United States as a critic of motion pictures. Today his prime interest is to bring Christian principles into the motion picture industry. He is as fervent a Catholic now as he had been rabidly anti-Catholic before his conversion.

Writing in **Information,** Don Sharkey had this to say about Mooring's former anti-Catholic attitude: "When Director John Farrow married Actress Maureen O'Sullivan in 1936, Mooring would not go to the wedding despite the fact that they were both friends. 'I told them I would be happy to attend the breakfast and reception,' he said, 'but I would not go into a Catholic church.' "

Mr. Mooring, like most non-Catholics, disliked the Church because he imagined it to be something entirely different from what it is, due to early anti-Catholic indoctrination.

He would probably still be out of the Church if it were not for a Catholic lady, by name Una O'Connor, who came into the picture in this manner: The Moorings had just built a new home in Hollywood, and decided that a little niche provided in the outside front wall called for a statue. One day they happened by a Spanish Mission where they found a statue which seemed to be just the right size. "I think it is the Blessed Virgin," Mooring said to his wife. "Do you think our Catholic friends would be insulted if they saw it in our house?"

Mrs. Mooring was not sure, so they asked the sales girl, who assured them that no one would take offense. But Una O'Connor told them that it was not a statue of the Blessed Virgin, but of St. Therese or the Little Flower of Jesus. She then took the occasion to tell the Moorings that she had been praying for them every day for seven years, during which they displayed just a little more anti-Catholic animosity than she believed was warranted. She asked them whether they would be willing to accompany her to see a priest. They agreed, and Mr. and Mrs.

Mooring, together with their son, Wyndham, and daughter, Paula, took a course of instructions and all were baptized.

(2) Some time previously their son and daughter, who had not been raised in any religion, asked their parents whether they should not become affiliated with some religion, since most of their friends were at least nominal members of a church. The father's answer was: "That's a very good idea. Why don't you look into the matter? Decide what church you think is the best, and we'll all join. Investigate them all — all except the Catholic."

This excited the curiosity of the children and they asked "Why not the Catholic?" Dad got to thinking about the matter and asked himself why he had been so dead set against the Catholic Church. Both Mr. and Mrs. Mooring then began to read Catholic books, not to become converted, but to ascertain whether their views about the Catholic Church were well-founded.

Today the Moorings are apostles for the faith and tell Catholics that they should be eager to share their religion with their non-Catholic friends and neighbors. If it had not been for Una O'Connor praying for them and urging them to take instructions at least for the purpose of learning just what the Catholic Church has to say about itself, the Moorings would probably still be out of the Church.

(3) We have been asking you to do the very thing that Una O'Connor did, to pray for some particular non-Catholic relative or friend and place instructive Catholic reading before him. The two things together — assuming that they correspond with grace — almost invariably produce the desired result.

Our whole country could be covered if every Catholic did this very thing, and the annual number of converts would run past 1,000,000. In fact if the Catholic parents and children in a mixed marriage would pray earnestly for the non-Catholic husband and father, or wife and mother, there would be more than 2,000,000 converts in these homes alone — homes which should be united. Indifference in the matter will not be excused by God, Who was good enough to give us the faith, and Who demands that it be brought to "every creature."

This calls for a lay apostolate, for an apostolate by you in your neighborhood, among your associates, at your place of work. Our country is filled with people who, like the Moorings, never set foot in a Catholic church, and hence cannot be reached by the priest's voice. You must interest them, pray for them and induce them to ascertain what the Church has to say for itself.

Conclusion: Would not this extension of the Holy Year and the decadence of faith and morals, suggest that you start in earnest now?

It's astonishing how much fog can settle on a narrow mind.

Bad example and contagious disease have much in common.

Control of the feet, as well as the tongue, will keep you out of a lot of the wrong places.

MAGAZINES DISAPPROVED

by the

National Organization Of Decent Literature

AUGUST, 1951

PUBLICATIONS FOUND OBJECTIONABLE BY THE DECENCY COMMITTEE

COMIC BOOKS

All True Crime
Amazing Adventures
Amazing Detective
Apache Kid
Blackhawk
Black Magic
Crime and Punishment
Crime Can't Win
Crime Cases
Crime Detective
Crime Does Not Pay
Crime Exposed
Crime Fighters
Darling Romance
Dead-end Crime Stories
Diary Loves
Fight
Fight Against Crime
Girl Comics
Great Lover Romances
Guilty
Headline Comics
High School Romances
Journey Into Unknown
Love Adventures
La Svengali
Love at First Sight
Love Confessions
Love Memories
Lovers
Love Experiences
Love Letters
Love Problems
Love Romances
Love Tales
Man Comics
Mystic
Penalty
Police Cases
Police Comics
Private Eye
Real Clue
Real Love
Revealing Romances
Romantic Adventure
Romantic Confessions
Romantic Love
Spy
Strange Adventures
Strange Worlds
Suspense
Tales from the Crypt
Teen-age Romances
The Perfect Crime
Top Love Stories
True Crime Comics
True to Life Romances
True Secrets
Two Fisted Tales
Two Gun Western
Wanted
Western Crime Busters
Western Gunsmoke
Witches Tales

POCKET-SIZE BOOKS

AVON PUBLICATIONS

Amboy Dukes
Aphrodite
Bubu
Call Her Savage
Dangerous Love
Four Boys A Girl and A Gun
Gas-House McGinty
Hope of Heaven
Imperial City
Judie Greenway
Kept Woman
Madam Is Dead
Midsummer Passion
Sappho
Tawny
The Chastity of Gloria Boyd
Tropical Passions
Untamed Darling

BANTAM PUBLICATIONS

An Affair of State
Angel's Camp
Anna Becker
Bright Feathers
The Chinese Room
The Strange Woman
Thieves Market

DELL PUBLICATIONS

Celeste, The Gold Coast Virgin
Gone to Earth
Leave Cancelled
To a God Unknown

GOLD MEDAL PUBLICATIONS

A Man of Parts
Bargain in Blood
Curtain Never Falls
Hell-Bent For Danger
Hill Girl
House of Flesh
I'll Find You
State Department Murders
Stolen Woman
The Brass Cupcake
The Chinese Keyhole
The Sure Thing
The Tormented
The Violent Ones
Women's Barracks

LION PUBLICATIONS

All Dark and Dead
All They Conquest
Arena of Love
Big Night
Ceylon
Continental Touch
Joy Street
Lustful Ape
Slight Case of Scandal
Small Back Room
Spring Riot
Trouble Follows Me

POCKET BOOK PUBLICATIONS

Combat
Decameron
Did She Fall
Freud, His Dreams and Sex Theories
Kitty
Lord Johnnie
Nana
Rampart Street
Rain in the Doorway
Skin and Bones
Tales of the South Pacific
The Bishop's Jaegers
The Glorious Pool
The Great Short Stories of De Maupassant
The French Quarter
The Night Life of the Gods
The Painted Veil
The Postman Always Rings Twice
The Sexual Side of Marriage
The Story of Mrs. Murphy
Turnabout
Without Magnolias

POPULAR LIBRARY PUBLICATIONS

Awake to Darkness
Her Life to Live
The Captain's Lady
The Spring of Love

The Sure Thing
The Wolf That Fed Us
They Move with the Sun

PYRAMID PUBLICATIONS

Door Between
Governor's Mistress
Overnight Escapade
Pick-up
Sinful City
He Learned About Women
Strange Desires
The Manatee
The Shame of Mary Quinn
Too Many Women
Waste No Tears

RED CIRCLE PUBLICATIONS

Carnival of Love
Why Get Married

SIGNET PUBLICATIONS

Appointment With Fear
A Swell-Looking Gal
A Woman in the House
Country Place
Devil in the Flesh
Ellen Rogers
Forever Amber
God's Little Acre
House in the Upland
I. O. U. Murder
I, The Jury
Journeyman
Judgment Day
Kitty Foyle
Knock on Any Door
Lady Chatterly's Love
Lily Crackell
Limbo Tower
Meg
Mildred Pierce
Memory and Desire
Nature Son
Night Unto Night
Prettiest Girl In Town
Sanctuary
Serenade
Shriek With Pleasure
Star Money
Tale of Poor Loves
The Future Mr. Dolan
The Golden Sleep
There's No Home
The Runaways
The Sheltering Sky
The Short Cut
The Sling and the Arrow
The Tyranny of Sex
The Woman of Rome
The Young Lions
This Very Earth
Tiger In The Garden
Tobacco Road
Tragic Ground
Trouble in July
Wild Palms
World Full of Strangers

DIGEST TYPE OF FULL LENGTH NOVELS

Bad Sue
Born to be Bad
Fast Loose and Lovely
Flesh is Weak
Four and a Dame
Frisco Dame
Girls on the Make
Illicit Pleasure
Love for Sale
Naughty Virgin
Passionate Mistress
Respectable Harlot
Sins of Allie May
The Darling of Paris
Quickie

MAGAZINES

Actual Romances
Amateur Screen and Photography
Amazing Detective
Art and Camera
Art Photography
Army Laughs
Authentic Detective
Beauties
Beautiful Girls
Beauty Parade
Best True Fact Detective
Big Time
Buddies
Cartoon Humor
Cheers
Comedy
Crime Detective
Charley Jones Laugh Book
Color
Crime Exposed
Detective Book Magazine
Detective World
District Attorney Detective
Eve
Eye
Eyefull
Fantastic Adventures
Film Humor
Flirt
Focus Follies
Foto
Front Page Detective
Fun Parade
Federal Crime Detective
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Gay Love Stories
Glamorous Models
Glance
Headquarters Detective
Hit
I Confess
Joker
Jubilee
Laff
Laff-Annual
Life Romances
Line-up Detective
Love Diary
Male
Movie Spotlight
My Romance
Nifty
Night and Day
National Detective Cases
Pace
Pack of Fun
Paris Life
Peek
Picture
Picture Show
Pix
Police Record Detective
Popular Psychology Guide
Police Detective
Real Detective Cases
Real Story
Real Western
Sensational Detective Cases
Sexology
Show Girls
See
Sir
Smash Detective Cases
Sports Action
Sports Fiction
Stag
Strength and Health
Special Detective
Sunshine & Health
Ten True Crimes
The Girl Friend and the Boy Friend
Timely Detectives
Titter
True Cases of Women in Crime
True Crimes Detective
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Wings
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Wit and Humor
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Your Psychology

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Exchange

The bit of land that was touched by Columbus on his journey across the unknown waters of the Atlantic he named **San Salvador** in honor of the Son of God, the Saviour of the world as well as the Creator. It was a grand profession of faith in the omnipresence of God even in the unknown and uncivilized wilds of the new world. Columbus touched the new continent and then sailed on for further explorations.

Some years afterwards the English colonists came. On hearing the name of the place where they intended to settle, they were scandalized. The title **San Salvador** was irreverent, even superstitious. Immediately they expunged it from the record. It would never do to name something after Our Lord. No longer was San Salvador **San Salvador.**

They called upon their imagination for a fitting name. And they finally agreed to a name that was far more religious according to their religion, and far more imaginative according to their imagination, than the name Columbus decided on. What was the new name? **Cat Island!** The San Salvador of Catholic Columbus became **Cat Island** of Protestant Englishmen. Which name do you like better?—**The Liguorian.**

Book Reviews

Better A Day

by John Leary, S.J.

Macmillan, New York, pp. 352, $4.00

"BETTER a day, O Lord, in Thy courts, than a thousand others . . ." No better title could have been selected for this book, for it deals with the lives of Religious Brothers. It is true that they do not assume the dignity of the priesthood; but neither do they accept its frightful responsibilities. They do not consecrate the Body of the Lord, but they offer their own bodies as a permanent sacrifice to Him.

St. John Vianney used to say that "if a priest could understand himself he would thereby die as though crushed by the weight of glory." Brothers remain laymen but it is in a special manner that the words of St. Peter are applicable to them: "They are a chosen race, a royal priesthood, a holy nation, that they may proclaim the perfections of Him who has called them into His marvelous light."

But to come to the book. The leitmotif of it is to prove that unhonored as they may be by the world, many of our Brothers are mightily honored by God and should be mightily honored by us all. It is a fact that some Religious Orders could not subsist without their help. In this volume we have the stirring stories of fifteen Brothers who spent their lives of self-effacement, of courage, and perseverance in the Society of Jesus, each of whom made a major contribution to the vast and colorful history of the Jesuit Order.

For years and years these quiet, remarkable men go about their business, "go about doing good," carrying on the tasks that men everywhere must carry on, the tasks that eventually pall on the spirit if a person is wanting the one thing necessary. They are aware of the vast solidarity that knits men everywhere together, and so they perform the ordinary with unwavering diligence; they have elevated the commonplace by a pure and simple intention, making out of the humdrum a new Nazareth.

Here is the story of my fellow-countryman, Rene Goupil, who quit learning to be a doctor to become an errand-boy of God, aware that "Christianity is not prose but precisely is the poetry of eternity." A martyr in 1642, in his 35th year, he was raised in 1930 to the highest dignity to which human kind is capable, he was declared a Saint.

And here is the story of Brother Leonard Kimura, a Japanese lad who died for the Faith in Nagasaki in 1662 and was beatified in 1867.

And here is the story of Brother Dominic Collins who gave up a captaincy in the service of Spain to become a Brother in the service of Christ. In his 36th year in 1602 he died for his Faith. His last prayer on the scaffold was for his country, for the queen, and for his enemies.

And here is the story . . .

But needless to go further. Suffice it to say that in this interesting romance of religious life we

have the best set of arguments to inspire our young men to embrace the Brotherhood, if God calls them. We have here also a timely preachment on obedience which is so often disregarded, and to which, however, to say it with Ruskin, "Life owes its happiness, Faith its acceptance, Creation its continuance." Critics perhaps there are who will complain that all the heroes of "Better A Day" are Jesuits. But who can blame the author? Like Joseph in Genesis (37:16) Father Leary "has to look for his brethren."—J. M. Lelen, Ph.D., Falmouth, Kentucky.

Social Ethics

by J. Messner, J.U.D., Dr. Econ. Pol.
Professor at the University of Vienna
translated from the German
by J. J. Doherty
B. Herder, St. Louis, pp. 1,031, $10.00

MACAULAY in his essay on Milton says that "the men of our time are not to be converted or perverted by quartos." For the crowd this remark is as true today as a century ago.

Priests however, even busy parish priests, can realize that sometimes there are big books which deserve a place on our limited shelves. They are worth many smaller volumes and barrels of magazine articles. They cover their field clearly, logically, comprehensively, and safely. Their alphabetical index is more than adequate.

A little patience may be required for their full reading but even on incidental consultation we can get just the worthwhile idea we want for the talk we have to give. Despite their size these volumes ultimately represent the best investment of time and the most economical of money.

The present octavo, whose subtitle is "Natural Law in the Modern World," is emphatically a volume of such rewarding quality. Its Book I is a fundamental study of man in himself and the natural law, man as naturally a member of society, society as properly ordered by law and the distortion of the social order, "the social question," of which we hear so much and on which even parish priests have to be intelligently outspoken today.

Book II deals with the family as the basic unit of society, the lesser groups (including e.g. what for want of a better name we have come to call "Industry Councils"), the nation, and general international relations.

Book III is devoted to government: its nature, its high authority, its proper functions and its changeabilities.

Book IV treats the matter of "making our living together," the social economy: its detailed processes, how it is presently organized, its desirable integration and what ought specifically to be the international economic relationships to achieve global peace.

All this up-to-the-minute discussion of the most important issues we face is presented as the implication of the ethics division of philosophy. The author observes that "in substance Christian moral law goes but a little way beyond the natural moral law." This is in no wise to disparage revealed morality. Christian moralists of every age have urged the consonance of right reason and supernaturally disclosed truth. Books

like the present one prepare us to get a quicker hearing outside the fold.

Meantime, ever and anon in this volume the social encyclicals of Leo XIII, Pius XI and our present Holy Father are reflected, often "quoad verba." Catholic socio-economists in the United States have highly praised this European work. In turn, its wide acknowledgment of American social effort is very fair and at the present moment very significant.

Finally, the parish priest, who seeks a one-volume social science encyclopedia to be used topically, will be well advised to buy this one.—Rt. Rev. W. J. Flanagan, Lansing, Michigan.

Capital Outlook

Continued from page 572

cently circulated a questionnaire among his parishioners to find out if their actual beliefs coincided with those of the Protestant Episcopal Church. The results are reported in the Southern Churchman (May 12) and Christian Century (June 6).

Of the 550 members polled, 307 submitted specific answers. While 272 believe that "God is personal," 66 say they hold this belief "with a feeling that probably it is the right one," but without certainty. An equally large majority believes in the divinity of Christ, but 19 deny the Trinity, and one member does not believe that Christ ever lived.

More than half the congregation reads the Bible only infrequently if at all. A large majority rejects the idea of man's innate depravity. Ideas of immortality are extremely vague; the largest number (156) hold that at death the soul "separates from the body and lives on forever in the spirit world."

In another sphere, 119 say: "Other religions are as good as ours. We should not disturb other people in their beliefs." The church should stay out of politics, declare 141 parishioners. On the broader question of whether "the church should confine its interest to spiritual matters and let secular matters alone," more than half of them give affirmative or undecided answers.

The rector, disappointed at these returns, blames the divergencies upon "spending far more time on teaching (the parishioners) to be good churchmen rather than helping them to make a decision for Christ."

The Living Church (June 3), editorializing on the survey, declared that the blame must be put on the entire overall education program of the Episcopal Church. It suggested, as an immediate step, that the church strengthen its six-week confirmation class for adults.

* * *

CENTER OF PROTESTANT LIFE? In the current discussion over the new location of the headquarters of the National Council of the Churches of Christ in the United States, the Christian Century (June 6) makes the interesting observation that New York, the present temporary headquarters, is "a peripheral city where not one person in twenty is a Protestant."

A committee has been set up to advise the National Council on a suitable site within 400 miles of the center of U.S. population, in what the Century calls "the great heartland of American Protestant life." Chicago, Columbus, Cincin-

nati and Indianapolis are suggested sites.

* * *

A PROBLEM IN NOMENCLATURE: Among the many large and small difficulties the National Council of Churches has encountered in its efforts to become the common denominator for Protestant churches in the United States is the problem of finding a suitable designation for the Protestant Episcopal Church.

"We don't like to be 'grouped under the general designation "Protestant Churches" with the other Protestant Churches'—because we are not Protestant in the same sense that they are," editorializes the Episcopal organ, The Living Church (May 27). "This is a hard thing for our Protestant brethren to understand; and we make it harder by being the only religious body that includes the word 'Protestant' in our name, and by our customary acquiescence in being so designated. But we are first and foremost Catholic, as we proclaim in the Creeds; and we are not willing to go along with the Roman Church's arrogation of that glorious title to itself alone."

Instead of the phrase "Protestant Churches," the Episcopal publication suggests the phrases "the cooperating churches" or "the constituent communions."

* * *

POAU IN THE PUBLIC PRESS: When the POAU held its annual public mass meeting in Washington in February, the organization's press coverage turned sour, ending in a three-way wrangle between POAU, a POAU board member and the Washington Post over the authenticity of a press release calling Cardinal Mindszenty a traitor to Hungary. POAU ran into more press headaches in Chicago, where its first public meeting, with Paul Blanshard as the speaker, drew a complete blank in the local papers.

The Christian Century, commenting on this situation in its May 23 issue, said it was "a strange oversight—or not so strange?" If the Century means by this that Chicago papers are subject to hidden pressures when attempting to report news unfavorable to the Catholic Church it might study recent issues of The Chicago Tribune, for one. The Tribune has: (a) bluntly told Osservatore Romano, apropos of the Truman - MacArthur controversy, to keep its nose out of American affairs; (b) given extra-generous coverage to a speech by Leo Pfeffer of the American Jewish Congress (and POAU) attacking the Catholic view of the First Amendment; (c) carried an advertisement of a lecture by Dr. Frederick Kettner of the Biosophy movement entitled: "Msgr. Sheen, Are You for 'Our Father's Business' (the Christianity of Jesus) or for the Pope's Business (the Churchianity of the Hierarchy)?"

* * *

ANTE-NUPTIAL AGREEMENTS: The Lutheran attitude on the Catholic marriage promises was revealed in a recent issue of The Lutheran.

A Lutheran asked the following question of Dr. Earl S. Rudisill, who conducts a personal problem clinic in the magazine:

"I am a Lutheran, married to a Roman Catholic. I have always been very devoted to Dorothy, so much so that before our marriage I signed away our unborn children

without realizing how important it would be to me. Now, since the birth of our little son I can not give him up to a faith which I do not respect.

"Dot says that if the child is not brought up as a Catholic she will be excommunicated. Is that true—or would money help settle the matter? I've always been under the impression that money talks quite loudly in the Catholic Church.

"May I still ask that our baby be brought up a Lutheran, or have I really signed away my boy?"

Dr. Rudisill answered him:

"It's too bad you didn't face the whole problem before marriage, and settle it in a permanent way. But most young people aren't aware of the seriousness of such a question at the time they meet it—especially so when they are deeply in love and find it hard to think problems through calmly.

"You signed the agreement under duress, and it is therefore not binding. It has no legal standing. But the Catholic Church will try to use it as a club to bring you into line. The agreement is undemocratic and unchristian. You may feel free to break it.

"Dorothy is exaggerating when she says she'll be excommunicated. That doesn't happen in such cases. She is probably using that argument to bring you around. Actually she fears the bedevilment the priest will give her and the threats he will make whenever she comes to confession. Her loyalty should be to Christ and to you as her husband rather than to demands of the Roman Church and the priest. She needs the courage to face realities.

"Stand your ground, but assure your wife of your love. Do everything possible to show your devotion to her. You could say to her that pressure on you to make the baby a Roman Catholic may weaken your devotion to her—if that is the way you feel. Try hard to avoid any unpleasantness with Dorothy, while insisting upon keeping your son in the Protestant faith.

"Up to this point too little has been done by congregations and families to inform and warn young people of the 'Ante-Nuptial Agreement.' It is a trap of which all Protestant young people ought to beware. A copy of the agreement may be had upon request to the writer."

* * *

WHEAT AND BIRTH CONTROL: The Churchman reported that no less an authority than Paul Blanshard has decided that there is "nothing in Christianity opposed to birth control." Said Mr. Blanshard in a lecture on April 24th before the Planned Parenthood League of Massachusetts, "The United States government should export birth control supplies along with wheat to India."

* * *

"PROTESTANT" DECLINE: Baptist Kenneth Leslie, editor of The Protestant, has issued another one of the issues of his little magazine. It follows the usual pro-Soviet line, has a long article by the editor on the Vatican that charges imperialism. The magazine, which has now lost all of its big supporters from its advisory list, is done with off-set in an unattractive format. The magazine is obviously having financial difficulties.

* * *

POLITICAL ACTION: The Lutheran, which frequently criticizes

Capital Outlook

the Catholic Church for "meddling in politics," has proudly pointed out that Protestant clergymen led fights in Connecticut, Massachusetts and New Hampshire against the evil of bingo while in New Jersey, Louisiana, Montana and Oklahoma the battle against the sale of liquor was led by Protestant clergymen.

Currente Calamo

Continued from page 568

Now one might easily attribute all this solely to the illumination of God's grace, but if one wishes to take into consideration the natural facts in the case it does not appear necessary to call Vianney's performance anything more than natural.

Even later on in his ministry one can see at work at all times good hard common sense alongside the miraculous interventions of God. Though he certainly enjoyed the supernatural gift of reading hearts and minds, he also clearly knew when God expected him to settle questions by the application of his own shrewdness, experience, and natural sense.

To sum up, it does not seem at all that stupid is the word for Vianney.

St. Patrick's Day—A Little Late

DOUGLAS WOODRUFF, editor of the London Catholic weekly Tablet, in one of its numbers before Saint Patrick's day, brightened his regular column with this version of the rollicking song, Father O'Flynn:

"I thought there must be Something Wrong

about a cassock for only $15.00. So I hesitated for months to order one. Now I'm wearing it with complete pleasure and satisfaction. But I still can't understand how you can price it so low."

(From an Iowa Clergyman). If you too, have been puzzled and sceptical of Hopkins' values, there really isn't any mystery about it. By large direct mill purchases—by economical specialization on one style—and by dealing directly with you—we have actually shaved $10.00 off the normal price of this fine, Everyday Cassock. (And similarly with shirts and albs). Best of all—you don't take our word for it, or risk a penny. Simply examine critically, at your own convenience. If delighted and convinced, let us bill you in the usual way. Otherwise, just return, for any reason whatever, and owe us nothing. Which of these remarkable values may we send you now?

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Our Sunday Visitor

HUNTINGTON, INDIANA

Currente Calamo

PATER O'FLYNNUS

O clerici adsunt diversis littoribus,
Omnes qui semper insignes sunt moribus,
Quisque verissimus suis coloribus,
Omnibus tamen O'Flynnus praestat.

Terra Hiberniae ille est natus,
Indole hilari locupletatus,
Nomen O'Flynnus hinc jure est datus,
Senes et juvenes laetificat.

Multos ad annos, dilecte O'Flynn,
Omni virtute clarissime in,
Praeco fortissime, doctor mitissime,
Donegalissime Pater O'Flynn.

'Meddling In Politics'

RECENTLY we were invited to dinner with a former classmate whom we had not seen in several years, who, in the meantime, had become something of a power in politics as a supporter of the current regime. It was to have been an agape, a jolly reunion, and all that . . .

"Why," he asked at table, about a certain Catholic paper, "does this sheet meddle in politics? It's supposed to be a Catholic paper, not a political organ of the Republican Party!"

It turned out that the "meddling" consisted in strong denunciations of the present and past foreign policy of the ruling party, in condemnations of fatal weaknesses which have been exposed by dozens of current biographies about the men involved in the making of modern history, in the deploring of the wretched situation in Catholic Poland, in regrets eloquently expressed for the plight of the

Church in much of the world of today, in pleas for international morality and the rejection of crass expediency. Now we ask you: Is this meddling in politics?

When one thinks of Stepinac or Mindszenty or Archbishop Groesz, against whom as we write a puppet government is demanding the death penalty, is one entertaining dangerous political opinions? And is it meddling in politics for us to set down these blunt words? Do we have to like such things or give at least an external assent to their going-on?

One can be a good Democrat without canonizing F.D.R. or throwing away one's God-given powers of observation—at least we hope one can. One need not be a Republican (if that is a dirty word, now) to deplore an awful lot of recent horse-trading and political jockeying.

Shall one dismiss as "meddling in politics" a statement like this: "Mr. Roosevelt's title to a ranking place in the roster of American presidents will rest more securely on remembrance of other services to his people in great domestic crises and international emergencies than on his highly personalized conduct of Soviet-American relations, whether in peace or war"?

The quotation is taken from a new book, "Total Empire," by Father Edmund Walsh, S.J. (Bruce Publishing Co., $3.50). Our readers know something of Fr. Walsh's extensive background in political and, specifically, Russian affairs. He is at present head of the Georgetown Foreign Service School which he helped found.

Father Walsh backs up this moderate and relatively mild opinion with a wealth of factual evidence as well as an abundance of cita-

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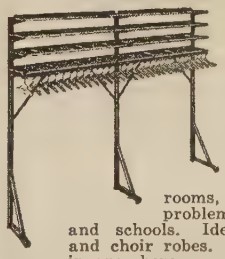

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tions from politicians involved, friends and advisers of the late President, so-called "experts" and mere hangers-on.

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Correspondence

For Your Information

Editor:

THE following account of the controversy over construction of a Catholic school at Pierz,

Minn., has been received from an authoritative source:

Plans for a Catholic high school in Pierz, Minn., are still in the process of being carried out despite a heated controversy being stirred up among Catholic citizens of Independent School District No. 6 in Morrison County.

The controversy in the district, which is 95 per cent Catholic, is whether to build a Catholic high school or a public high school.

In a school bond election March 9, 1951, citizens of the district voted against building a public high school. The bond issue would have been for $575,000. The vote was 887 against the bond issue and 575 for it.

This was followed by an announcement by Msgr. Edward Mahowald, pastor of St. Joseph's Church in Pierz, that previous plans for a Catholic high school, to be built by the Pierz parish, would now be completed and executed. On March 30, 1951, the St. Cloud Register, diocesan newspaper, carried the story on the plans for a Catholic high school.

The architect has been instructed to complete the blueprints, and a contract has been signed with a Minneapolis construction company to proceed with the construction of a Catholic high school. Actual construction was not yet under way on June 30.

School Board Divided

The district school board itself—all Catholics—had been split on the issue, three favoring a public high school and three the Catholic high school. In a school board election June 26, however, voters turned out of office two of the three incumbents who favored the public

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school bond issue. The third did not run for re-election. In their places the voters supported three candidates who reportedly oppose the expenditures of funds for a public high school.

Attempts had been made by forces supporting the public high school to have another election on the school bond issue, and a date, June 19, had been set for the election. A few days before the election, however, the ballot was found to be illegally drawn up, and the election was indefinitely postponed upon advice to the board by legal counsel.

Independent school district No. 6, which represents a recent consolidation of 25 districts in Morrison County, embraces more than the Pierz parish. It includes the three villages and parishes of Buckman, Lastrup, and Harding.

The crux of the controversy lies in the fact that the Pierz parish is expected to pay for the construction of the Catholic high school. The three other parishes in the district will send their children to the new Pierz high school and will assist in the operating expenses in proportion to the population in each parish. But they have not been called upon to help pay for the Catholic high school. All three are at present assuming other new expenditures for Catholic education.

In the March 9 election, citizens in the village of Pierz supported the public high school bond issue. Citizens in the rural areas of the Pierz parish turned it down, and the vote in the other parishes of the district was overwhelming against the public school bond issue.

Excommunication

Another element in the dispute was the excommunication last May 6 of Henry Gau of Pierz.

After voters in the district had turned down the public high school bond issue last March, Mr. Gau, on his own authority and through two paid advertisements in the Pierz Journal, weekly newspaper, called a special "election" of Pierz parishioners, who were "to decide if the Pierz people are willing to build and pay for a complete accredited parochial high school as announced in our church Sunday. . ."

Regular ballots were printed and the "election" held in the village hall. On the ballot was this question: "Do you approve the construction of a parochial high school in the Pierz St. Joseph's parish to

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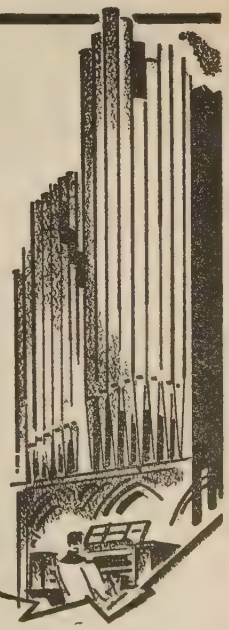

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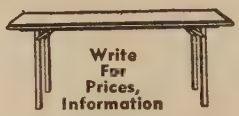

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be paid for by the St. Joseph's parishioners alone?"

According to Mr. Gau, the vote was 339 against the parochial high school and 20 for it.

Pierz parishioners had been advised by their pastor not to vote in this unofficial election. Most of the parishioners failed to appear. There are about 1,000 eligible voters in the parish, Monsignor Mahowald pointed out, but only 359, a little more than one-third of the parish, turned out for the election called by Mr. Gau.

It was not the school controversy as such that provoked the excommunication, a spokesman for the diocese explained. Mr. Gau was excommunicated for usurping the authority of the bishop in calling a parish election on his own initiative.

Attitude Of Secular Papers

Some secular newspaper accounts inferred that Catholic priests in the school district had exerted undue influence in the school elections. In answer to this charge, the priests pointed out the overwhelmingly Catholic population of the district and said that the Church and the Catholic priests have a right and obligation to promote the interests of Christian education in their area. They noted that plans for a Catholic high school in Pierz had been under serious discussion there for the past several years, long before the present public school district was established.

It has been reported that $18,000 in State aid will be denied the Pierz school district because public school classes and parochial school classes show "intermingling." The opinion was that of T. J.

Berning, assistant State Commissioner of Education.

Dean M. Schweickhard, State Commissioner of Education, has been quoted as saying that he would ask the State Board of Education at its August meeting to refuse State aid to the Pierz school district because public school classes are "indistinguishable" from parochial school classes.

The ultimate decision regarding State aid to the Pierz district has not yet been determined. The practice of a public school district renting rooms in a parochial school, hiring lay teachers, and setting up the curriculum, which is the case in Pierz and Buckman, is generally accepted as legal in the State.

NCWC News Service
Washington, D.C.

Theresa Neumann

Editor:

BEFORE I go on with my letter I wish to tell you, that (I guess) I know Therese Neumann better than any priest in the U.S.A. I know Therese Neumann since 1927. I knew Father Professor Wutz and Professor Gerlich. I saw Therese Neumann not only once or twice. She assisted my Masses and my sermons. I saw her again the year 1949 and not only once by passing through the room, as Hilda Graef did.

I hope that you will be fair enough to print the replies to that book by Dr. Max Jordan and I also hope that you will give to Dr. Jordan as much room in The

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Priest as you gave to W. N. Clarke's review.

Fr. R. J. McInnis wrote in America, June 2nd, p. 253: "At times, she (Hilda Graef) drives her own inferences pretty far. Some may doubt that she practices sufficiently the reserve she preaches."

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To your magazine **The Priest** applies **perfectly the quotation from** The Wanderer, St. Paul, Minn., June 14, p. 6. Meanwhile, if there is one thing that needed saying, we think it was said in a letter by a priest of the Bohemian Benedictine Press of Chicago to one of the diocesan weeklies. His letter took to task rather sharply those Catholic papers that immediately headlined Miss Graef's somewhat apodictic conclusions without carefully weighing them against the background of at least equally authoritative testimony by medical men and theologians, or "before the assumptions contained in Miss Graef's book were established beyond reasonable doubt." . . .

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enemies of the Church, like Blanshard, won't have to write so much against the Catholic Church in America. If the Catholic magazines continue to discredit anything that is loved and kept in high esteem by a very large number of Catholics, by Cardinals and Bishops all over the world, then the time won't be far off when the Catholics in the U.S.A. won't believe the word of the priests, of the Bishops and of the Holy Father, just as they did and are doing it in France and Italy. It will be "TUA CULPA." You can't complain afterwards.

Sincerely yours,

Very Rev. George M. Fangauer, O.S.F.S., S.T.S., Ph.D.
Assumption Church
Duncan, Oklahoma

(**The Priest** is taking no sides in the controversy over Fraeulein Neumann. Nor is Fr. Clarke. We simply asked him, as an expert, to review Miss Graef's book. We think he performed his chore with admirable objectivity.

(Dr. Jordan's articles, syndicated as they were through NCWC-News Service in practically every Catholic paper in the country, received far wider circulation than any reports on Miss Graef's book. Unless our readers are blind, they have very likely seen Jordan's articles by now. It is up to them to form their own judgment, balancing the evidence as best they can.

(Incidentally, what surprises us on the staff of **The Priest** is the strong emotional tone of the letters received in defense of Fraeulein Neumann. There is a certain irrational element common to all of them. The woman appears to excite a feeling in her followers

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Correspondence

that is reminiscent in a vague way of the uncritical bias common among the disciples of the late F.D.R.—Editors.)

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Editor:

LET me introduce myself as the Superior of a house of studies here in India where young men are studying to become priests of God.

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C. Mauri

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'Meditation or Damnation'

Editor:

THANKS a million for your article "Meditation or Damnation." I was in the hospital all of February and came upon that article today. God bless you! It's worth a year's subscription—plus.

Sincerely,
F.W.K.

Baltimore

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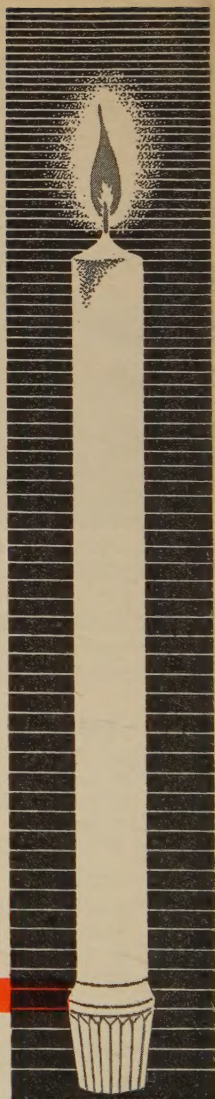

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